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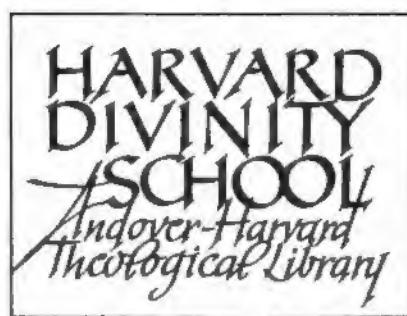
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## APOCALYPSES APOCRYPHAE.

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# **APOCALYPSSES APOCRYPHAE**

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**MOSIS, ESDRAE, PAULI, IOHANNIS,**

ITEM

**MARIAE DORMITIO,**

**ADDITIONIS EVANGELIORUM ET ACTUUM APOCRYPHORUM  
SUPPLEMENTIS.**

MAXIMAM PARTEM NUNC PRIMUM EDIDIT

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VIRO EXCELLENTISSIMO AC PERILLUSTRI

**AUGUSTO DE GRIMM,**

DE EDUCANDIS DOMUS CAESAREAE RUSSICAE PRINCIPIBUS  
MERITISSIMO,

ITINERIS ORIENTALIS CUI CODEX SINAITICUS DEBETUR  
ADIUTÓRI ACERRIMO,

FAUTORI SUO ET AMICO

ANIMI DEDITISSIMI TESTANDI CAUSSA

D. D. D.

**CONSTANTINUS TISCHENDORF.**



## PROLEGOMENA.

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In itineribus nostris ab anno 1840 per Europam et orientales terras factis etiam illud propositum nobis erat, ut codices indagaremus unde libri Novi Testamenti qui dicuntur apocryphi vel primum in lucem protrahi vel rectius edi possent. Nec deerat studiis eventus. Centum enim ac plus codices Graecos et Latinos invenimus quibus excutiendis exsequeremur propositum. Quorum subsidiorum ope non modo libros iam aliorum curam in primis Fabricii et Thilonis nactos emendatius ac plenius edere contigit, sed etiam haud paucos ab oblivione vindicare. Quindecim autem anni sunt cum ad fructus itinerum et studiorum nostrorum in hoc litterarum genere publici iuris faciendos accessimus. Initium fecimus anno 1851 ab actis apostolorum apocryphis, quorum septem primi dedimus, septem alia vel primum integra vel plurimis locis emendata. Horum quae ultimo loco diximus numero nec acta Thomae eximenda sunt, quamvis maiorem reliquias diligentiam ab ipso primo editore nacta sint. Actis duobus annis post evangelia apocrypha addidimus. Cuius generis libellos rursus septem edidimus primi; reliquorum nihil non emendatum dedimus; ipsi vero gravissimi, evangelium Iacobi dicimus, evangelium Thomae, acta Pilati, multum laboris poscebant.

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Absolutis actis atque evangeliis reliquum erat ut apocalypses tractaremus. Quod brevi factum iri postquam anno 1851 in Studiis Theologicis et Criticis Heidelbergensibus significavimus, prolato ex collectionibus nostris argumento apocalypsis Pauli, quam deperditam paullo ante Fridericus Lücke dixerat, aliorumque librorum similium incognitorum, tot alii labores<sup>1</sup> et itinera tantam ei rei moram intulerunt ut nunc demum fidem solveremus.

Edidimus igitur, ut ipso libri nostri titulo significatum est, quattuor scripta quae auctores apocalypses dixerunt: quorum tria, Mosis Esdrae Pauli insignita nominibus, lucem nondum viderant, quartum, cui nomen Iohannis praefixum est, semel sed parum recte editum erat. Addidimus librum huc usque ineditum de dormitione Mariae, plerumque Iohanni adscriptum, opus in primis memorabile et in originibus cultus Mariani indagandis gravissimum. Cui libro Graece scripto tractatus duo Latinos subiunximus, liberreme inde derivatos, quorum priorem et ipsum primi edidimus, alteri dudum vulgato antiquorem formam ex libro scripto reddidimus.

Harum litterarum quum ea sit ratio ut vix duo codices scriptura consentientes inveniantur, difficile est recte edere quae ex pluribus fontibus haurienda sunt; si quid

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<sup>1</sup> Ex eo quem diximus anno Novum Testamentum Graece undecies edendum vel repetendum erat, additis etiam Latino textu ad codicem Amiatinum recentissimo et Germanico ad ipsius Lutheri normam recognito, item bis Vetus Testamentum Graece renovatis prolegomenis repetivimus; codicem Claromontanum anno 1852 edidimus, item Anecdota sacra et profana anno 1855 rursusque additis supplementis 1860; Synopsin evangelicam secundum edidimus 1864, item ab anno 1855 Monumentorum sacrorum ineditorum novae collectionis volumina quattuor (I. II. III. V.); anno 1860 Notitiam editionis codicis Sinaitici cum catalogo codicium a nobis ex oriente Petropolitana perlatorum et anecdotis aliquot; anno 1862 Bibliorum codicem Sinaiticum voluminibus quattuor, anno in sequenti Novum Testamentum Sinaiticum, anno 1864 Nov. Test. Graece ex Sinaitico codice Vaticana itemque Elzeviriana lectione notata. Praeterea anno 1862 descriptionem itineris in terram sanctam facti vulgavimus. Exeunte autem anno 1864 etiam suscipienda erat nova Novi Testamenti editio critica maior (editio octava sive repetitionibus omnibus numeratis decima octava).

vero uno tantum ex codice petere licet, a vitiositate scripturae, qua libri eiusmodi praeter cetera conspicui sunt, vix minor edendi difficultas oritur. Quos hoc volumine libros comprehendimus, ii utraque illa nos difficultate premebant: alteri enim subsidii critici penuria, alteri codicum varietate atque discrepantia edendi laborem auxerunt. Quae ab inconstantia codicum difficultas est, ea quidem ita, si non vinci, certe praeteriri potest ut unius codicis scriptura exprimatur adnotatis reliquis. Quod ut rectissime sit ubi unus praet ceteris sive antiquitatis laude sive scripturae bonitate eminet, ita vix commendari potest ubi simil modo omnes ad recuperandum textum in antiquitate vulgatum faciunt. Hoc vel maxime in eos huius voluminis libellos quadrat, qui Mosis et Iohannis apocalypses dicti sunt; quorum textum ex iis quos invenimus codicibus non sine arbitrio concinnasse videbimus. Ex promta vero larga manu singulorum varietate providimus ne aliis obtrudere videremur quae ipsi probabilia duximus.

Quae de singulis libris praefati sumus, satis pauca sunt. Tamen ab huius editionis consilio alienum erat plura dare; nec ut praeter consilium daremus per otium nunc licuit. Quem vero olim librum de evangeliorum apocryphorum origine et usu scripsimus<sup>2</sup> ubi nova editione repelemus, tantopere ab amicis flagitata, omnibus exemplis anni 1851 dudum divenditis, ea potissimum quae de dormitione Mariae hoc volumine edidimus simul tractare consentaneum erit. Quae enim de origine et usu horum scriptorum proferri possunt, ea ipsa sunt quae uberior nunc perscribere noluimus.

Praeterea nonnulla litterarum apocalypticarum supplementa Prolegomenis inserenda curavimus. Supersunt autem alia haud pauca quae ad litteras Novi Testamenti apocryphas locupletandas atque emendandas praeparavi-

<sup>2</sup> Prodiit ex auctoritate Societatis Haganae pro defendenda Religione Christiana Hagae Comitum 1851.

mus, ut epistulas varias partim iam notas partim certe nondum editas, ut Iohannis acta illa uberrima quae Prochori nomen prae se ferunt<sup>3</sup>. Quibus ad edendum corpus Novi Testamenti apocryphum reservatis, nunc satis habuimus nonnihil quod ad supplendam nostram actorum apocryphorum editionem facit ad calcem libri addere, atque alia quibus evangelia supplentur adnectere Prolegomenis.

Sed iam breviter de singulis explicandum est.

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## I.

### APOCALYPSIS MOSIS.

Plures hoc nomine libri ex antiquitate innotuerunt, ita tamen ut non eodem semper eoque solo dicti esse videantur. Qua de re quum ipsi breviter diximus in Studiis Theologicis et Criticis Heidelbergensibus a. 1851. fascic. 2. tum paulo fusius explicuerunt Lückius in libro quem inscripsit: *Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc.* 1848. fascic. 1. pag. 232 sqq. et Dillmannus in *Encyclopaedia Theologica Herzogiana* vol. 12. pag. 317 sqq. (1860.) Cohaerent autem cum apocalypsiibus Mosis quae antiquis dicebantur libri qui circa Adamum eiusque vitam et mortem versabantur<sup>1</sup>; ab Adamo enim etiam illas fabularum initium fecisse, libro Iubilacorum probatur, quem et ipsum inter apocalypses Mosis Syncellus et Cedrenus retulerunt.

Is liber quem nunc edidimus quorsum referendus sit dubium est. Videtur autem non tam per se inventus esse sed partem alicuius maioris libri effecisse: quem quidem non mediae aetati

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<sup>3</sup> Plura alla ad Veteris Testamenti pseudepigrapha pertinent. In his omnibus testamento duodecim patriarcharum, quae ad tollendam imperfectissimum Graecii editionem ex quatuor codicibus Graecis hausimus. Quae praeterea testamento passim in codicibus inveniuntur, Abrahami, Melchisodoci, Iobi, porexiguus pretii sunt; sed et haec transcripsimus. *Salomonis* vero testamentum habemus, a quo certe illud quod Fleckius edidit demum derivatum est. Ceterum ipsam quam edidimus Mosis apocalypsin inter Veteris Testamenti pseudepigrapha referendam esse appareat. Non idem in Esdrae librum quadrat, totum Christianum illum quidem.

<sup>1</sup> Cf. Dillmann. I. 1. pag. 319.

sed potius saeculis circa Christum natum tribuendum esse, quum universa libri ratione tum singulis quibusdam probabile fit, a quibus alii scriptores antiqui pependisse videntur. Huc in primis pertinet narratio de Setho ad portas paradisi delegato olei misericordiae petendi caussa, ad quam auctor *Descensus Christi ad inferos* respicit capite tertio (*Evangg. apocryph.* pag. 303. Cf. etiam textum *Latinum A* cap. XII. pag. 390.) Ista fabula post vario modo exculta atque etiam medii aevi poetis celebrata<sup>2</sup> nescio an potissimum e libro nostro fluxerit, cuius principale quoddam argumentum efficit. Accedit illud quod sectionibus 7 et 17 traditur de hora qua *Evan* diabolus ad peccandum pellxit. Quam ad traditionem quum auctor *protevangelii* quod vocant capite XIII. pag. 25. allusit, Thilo rectam eius loci scripturam non assequutus practer morem prorsus a vero aberravit, pagina *Codicis* sui *apocryphi* 223. haec adnotans: „In his ὥρα δοξολογίας est tempus status felicis, quo primus homo fruebatur ante peccati origines, quo secundum textum cod. Vat. A cum angelis consuetudinem habuisse traditur.“ Praeterea alia. Spero autem non defuturos esse qui hanc in rem totumque librum accuratius inquirant.

Ad edendum adhibuimus codices quattuor, duo Italicos, duo Vindobonenses. Is cui siglum A dedimus codex est *Venetus Nanianus* LXIII. chartaceus saeculi fere decimi tertii<sup>3</sup>. Hunc totum transcripsimus anno 1843. Alter *Italicorum* D nobis dictus *Mediolanensis* est *Ambros.* C 237 Inf. membranaceus saeculi fere undecimi. Hunc ab initio tantum et ad finem eodem anno exscripsimus. Duo *Vindobonenses* apud nos B et C dicuntur. B chartaceus saeculi XIII. vel XIV. a *Lambecio Catalogi* libro V. numero CCX notatus est; cf. l. l. pag. 63. ad *codicis* fol. 310 sqq. Alter membranaceus XII. fere saeculi *Lambecio* est libri VIII.

<sup>2</sup> Placuisse auctori carminis satyrici saec. XV. *Rynke de Vos* ex *Goethio* renovatore eius carminis (cf. apud eum *Reineke Fuchs* cantum 10, 21 sqq.) notissimum est. Nuperrime Alfred Maury in libro: *Croyances et Légendes de l'antiquité* (Paris, 1863), pag. 294 adnotavit eandem fabulam inveniri in „*historia poenitentiae Adami*“ Gallice versa a Colardo Mansion. „*Cette légende se rencontre dans l'*Histoire de la pénitence d'Adam*, qui a été traduite du latin en françois par Colard Mansion. Voy. Van Praet, *Recherches sur Louis de Bruges seigneur de la Gruthuyse* p. 96 et suiv.“ Dudum *Lambecius* (cf. *Catalogi* lib. V. pag. 63 et lib. II. pag. 778.) indicavit *Lutwini* poema de vita *Adami* et *Evae*, quod in libris scriptis bibl. *Caesareae* exstat, ad nostram fabulam conferendum esse.*

<sup>3</sup> Auctori *Catalogi* p. 101. saeculi 12. vel 13. dicitur. Præterea mendosissimum dicit et scriptum a librario qui non intelligebat quod exarabat.

codex XXXIII. Utrumque quindecim abhinc annis meo rogatu partim contulit partim descriptis vir doctissimus Schenkl Phil. D.

## II.

## APOCALYPSIS ESDRAE.

Haec Esdrae apocalypsis codicis Parisiensis Graeci 929. dum animadversa est. Thilo in Prolegomenis Actorum Thomae pag. LXXXII sq. mentionem eius fecit, nescire se professus essetne illa eadem cum Esdrae libro iuxta Vulgati Latini ordinem quarto etc. Postea Chr. Iac. van der Vlis in Disputatione critica, quam de Ezrae libro apocrypho scripsit (Amstelodami 1839), pag. 5 sqq. protulit quae a Carolo Benedicto Hase bibliothecae Parisinae praefecto ex codice descripta acceperat<sup>1</sup>. Ex his iam intellectum est, Parisiensem textum illum satis diversum esse a libro Esdras qui dici solet quarto, quocum nec pro antiquitate nec pro dignitate comparari potest. Nihilominus plura sunt quae Esdras Parisiensem, ut ita brevitatis caussa dicam, cum quadam veteris illius scriptoris nobilioris imitatione scripsisse probant. Ita in utroque propheta identidem ac vehementer creatorem et iudicem interpellat, atque simili ratione coercetur insolentia eius. In utroque iustitia dei ut a propheta in dubium devocatur, ita peccatis hominum ab Adamo inde communissis provocata docetur. In utroque Esdras de eo conqueritur quod Adamus peccato non prae-munitus sit. In utroque homines iudicio obnoxii bestiis ab iudicio liberis miserabiliores dicuntur, non nati feliciores natis. Etiam apud Esdras antiquum iusti dicuntur mercede sua potiri nec indigere misericordia. In utroque prophetae bona promittuntur pro bonis ipsius operibus. In utroque propheta identidem pro peccatoribus deprecatur, commemorata etiam promissione Abrahamo facta. In utroque propheta scire cupit quae signa extremum iudicium praegressura sint. Accedunt alia quae simili ratione utuntur.

Hinc certe operae pretium videbatur etiam Parisiensem textum edere. Nec id vero facili negotio erat. Scriptura enim codicis, quo solo uti poteramus, passim male conservata atque vi-

<sup>1</sup> Sunt quae ab initio libelli et quae ad finem leguntur. Per errorem ibi exscripta sunt χατετάνη pro χατετένην, χερυβίμ pro χερουβίμ, ἐπιτυχοῦσι τὴν μνήμην μου pro ἐπιτελοῦσι τ. μν. μου. Paullo ante hunc locum ibi legitur: ἐπάκουοσθν μου τὸν πολλά σοι δικασάμενον, οψι σα νου habemus.

tiosissima est: id quod ubique adnotare non ex re visum est<sup>2</sup>. Ceterum codex idem est quo iam in edendis evangelii usi sumus: cf. pag. LXXI. sub E, item alibi. Chartaceus est, saeculi fere XV.

Quum post Fabricium Lückius l. l. pag. 150 sq. duo alia scripta commemorasset, quae Esdrac nomine in codicibus Graecis bibliothecae Caesareae Vindobonensis insigniri Lambecius indica- verat, cuiusmodi illa essent docuimus in Studiis Theol. et Criticis Heidelb. a. 1851. fasc. 2. Utrumque enim etiam Parisiis inven- ram, nec alibi opinor deerunt. Sunt autem nullius pretii, nisi quod Esdrac nomen monachis medii aevi tantopere placuisse probant ut eo abuterentur ad commendanda quae ipsi ad sustentan- das hominum superstitiones excogitassent. Ita igitur in cod. Pa- riensi num. 2149. fol. 165 verso leguntur quae de diebus anni bonis et malis docuerunt: *Λεὶ γινόσκειν, ὡριλομαθέστατε, περὶ τῶν ιθύ μηνῶν ταῖς εἰκρίσιας ἡμέρας, ἃς ἐφανέρωσεν ὁ Θεός τῷ προφήτῃ "Εσδρα τῷ ἰερεῖ, ὅστε κατάδηλον ποιῆσαι τοῖς ἰερεῦσιν Ἰσραὴλ τοῦ ποιεῖν ἐπὶ αὐτὰς πάντα ὅσα βούλονται, ἥπον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἀγοράζειν, τιλεῖν, κτίζειν ἐπὶ πᾶσαν, ἐπιχειρίζειν ἀμπελῶνα, ἴσταρθρένειν, ἐπιδίδειν ποιδα ἐπὶ μάση- σιν, τοῦ πορευθῆναι εἰς ὅδὸν πραγματίας ἢ ἐπὶ θαλάσσης, τοῦ ἐπιδίδειν χεῖρα ἐπὶ τοσοῦντα ἀνθρώπον ἢ εἰς κίνησιν πολέμου ἢ εἰς δικαστήριον, ἢ ἐπιλαλεῖσθαι βασιλεῖ ἢ ἐπὶ ἀρχοντα etc.* Bonos dies excipiunt mali, de quibus sic scriptum est: *Λεὶ γινώ- σκειν, ὡρίστα (sic), τιλεῖς τῆς διδασκαλίας τῆσδε τῆς βίβλου περὶ τῶν πονηρῶν καὶ βιαρέων ἡμερῶν, ἃς ἐφανέρωσεν ὁ Θεὸς τῷ προφήτῃ "Εσδρα τῷ ἰερεῖ, ὅστε κατάδηλον ποιῆσαι τοῖς ἰερεῦσιν Ἰσραὴλ, τοῦ φυλάττεσθαι ἐν ταύταις ταῖς ἡμέραις πᾶς ἀνθρώπος (sic) τοῦ μὴ ἀπτεσθαί τι, ἥπον τοῦ μὴ κτίζειν, μὴ ἀγοράζειν -- μὴ λαλῆσαι πρὸς βασιλέαν ἢ πρὸς ἀρχοντας -- δὲ μὴ φυλάτ- των ταύτας, μετὰ αἰσχύνης καὶ ἕβρεως καὶ ζημίας στραφῆσθαι δὲ τοιοῦτος etc.<sup>3</sup>* Ex eadem faece sunt quae codex 2286. fol. 110. de singulis hebdomadis diebus continet hunc in modum: *τοῦ*

<sup>2</sup> Propterea C. B. Illico Christiano Iacobo v. d. Vlis, si is codicem trans- scribi vellet, se ipsum transcripturum promiserat. Mercenariis enim hominibus ad describendum tradi posse pro difficultate rei negavit.

<sup>3</sup> Esdrana illa praecepta excipit simile cui ipsius Aristotelis nomen praesup- sumit est: 'Ερμηνεύει περὶ τῶν δλων ἡμέρων τῆς σ' (i. e. σελήνης) τῶν τε ἀγα- ζῶν καὶ πονηρῶν διδασκαλία Ἀριστοτέλους. Τῇ πρώτῃ ἡμέρᾳ τῆς σ' Ἀδάμ ἐπλάσθη αὐτῇ ἡ ἡμέρα ἐστιν ἀγαθή εἰς πᾶν ἔργον etc. Τῇ δευτέρᾳ ἡμέρᾳ τῆς σ' Εῦα ἐπλάσθη ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ etc. Τῇ τριτακοστῇ ἡμέρᾳ τῆς σ' Σαμουὴλ ἐγενήθη ἡ ἡμέρα αὐτῇ πληροφορούμενη ἐστιν εἰς τὸ σπέιραι καὶ θερποσαι etc.

προφήτου Ἐσδρα διάγνωσις περὶ τῶν ζ' ἱμερῶν. Ἡμέρᾳ πρώτῃ τῆς ἑβδομάδος ἦτοι καριστῇ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων (sic), ἔσται χειμῶν χρήσιμος, ἕαφ ὑγρόν, θέρος ἔηρόν, μετόπιωρον ἀνεμῶδες, καρποὶ χρήσιμοι, προβάτων δαψίλεια, μέλι πολέ, τρυγητὸς καλός, νεωτέρων θάνατος. Exit notis de die sabbati: Ἡμέρᾳ ἑβδομή τοιτέστι σαββάτῳ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων, χειμῶν οὐκ ἐπιαχθήσεται, ἕαφ καὶ θέρος ἀνεμῶδες, μετόπιωρον ἔηρόν, καρπῶν σπάνις -- ἀνδρῶν χρησίμων τῶν ἐπικρατούντων ἀπώλεια, ἐμπιρισμοὶ πολλοὶ ἔσονται καὶ γερόντων θάνατος.

Scripturas huiusmodi Nicephorus Homologeta (sacc. IX.) respicere videtur scribens canone 3 et 4: τὰ λεγόμενα βροντολόγια καὶ σεληνοδρόμια ἡ καλανδολόγια οὐ χρὴ παραδέχεσθαι. (Exscriptis locum Fabricius in Cod. N.T. apocr. pag. 951 sq.)

### III.

#### APOCALYPSIS PAULI.

De duobus libris relatum est qui antiquis apocalypses Pauli dicebantur. Alteram, quam iam Dionysius Alexandrinus verbis ab Eusebio hist. eccl. 7, 25. relatis innuisse videtur, Epiphanius haeresi 18 (38), 2. a Caianis excogitata appellata inquit ἀναβατήριον Παύλου atque etiam a Gnosticis usurpatam dixit. Quod Epiphanius testimonium in animalibus suis Mich. Glycas secutus est. De altera Augustinus et Sozomenus dixerunt. Et Augustinus quidem in Iohannis evang. cap. 16. tractatu 98. haec scripsit: *Quamquam et inter ipsos spiritiles sunt utique aliis alii capaces atque meliores, ita ut quidam illorum ad ea pervenerit (pervenerint?) quae non licet homini loqui. Quia occasione vani quidam apocalypsim Pauli, quam sane (edd. al. sana) non recipit ecclesia, nescio quibus fabulis plenum stultissima præsumptione fixerunt, dicentes hanc esse unde dixerat ruptum se fuisse in tertium caelum et illuc audisse ineffabilia verba, quae non licet homini loqui. Utcumque illorum tolerabilis esset audacia, si se audisse dixisset quae ahdic non licet homini loqui. Cum vero dixerit quae non licet homini loqui, isti qui sunt qui haec audeant impudenter et infeliciter loqui?* Apud Sozomenum vero hist. eccl. 7, 19, postquam revelationem Petri a veteribus quidem repudiataam sed in quibusdam Palæstinae ecclesiis quotannis certa die lectam dixit, haec legimus: τὴν δὲ νῦν ὡς ἀποκάλυψιν Παύλου τοῦ ἀποστόλου φερομένην, ἦν οὐδεὶς ἀρχαῖων εἶδε, πλεῖστοι μοναχῶν ἐπιστοῦσιν· ἐπὶ ταύτης δὲ τῆς βα-

σιλείας<sup>1</sup> ἵσχυρίζονται τινες ταύτην ηδρῆσθαι τὴν βίβλον· λέγονοι γὰρ ἐκ θείας ἐπιφανείας ἐν Ταρσῷ τῆς Κιλικίας κατὰ τὴν οἰκίαν Παύλου μαρμαρίνην λάρνακα ἐπὸ γῆν εἰνρεθῆσαι καὶ ἐν αὐτῇ τὴν βίβλον εἶναι. ἐρομένῳ δέ μοι περὶ τούτου ψεῦδος ἐφῆσεν εἶναι Κίλιξ πρεσβύτερος τῆς ἐν Ταρσῷ ἐκκλησίας· γεγονέναι μὴν γὰρ πολλῶν ἐτῶν καὶ ἡ πολιά τὸν ἄνδρα ἐδείκνυεν· ἐλεγε δὲ μηδὲν τοιοῦτον ἐπίστασθαι παρ' αὐτοῖς σιγμβάν, θαυμάζειν τε εἰ μὴ τάδε πρὸς αἰρετικῶν ἀναπέπλασται.

Quae veterum de duabus Pauli revelationibus testimonia anno 1848 recensens Lückius l. l. pag. 247. addit neutrius libri quicquam ad nos pervenisse, unde quid rei esset accuratius disci possit. Quac quum legissem, statim ad virum egregium prescripsi reperisse me anno 1843 dum Italianam perlustrarem apocalypsin Pauli ab Augustino et Sozomeno commemoratam<sup>2</sup>. Esse vero eandem accurata Sozomeni expositio, cui apprime textus libri respondet, vetat dubitare. Neque magis mihi dubium est quin rursus cadem sit quae passim post Augustinum et Sozomenum apocalypsis Pauli commemorata est, ut in decreto Gelasii de libris recipiendis et non recipiendis, in eo qui ex codice Coislin. 120. innotuit indice apocryphorum<sup>3</sup>, in scholiis ad grammaticam Dionysii Thracis<sup>4</sup>, in commentariis Theophylacti et Oecumenii ad 2 Cor. 12, 4., apud Nicephorum Homologetam<sup>5</sup>, apud Marcum patriarcham Alexandrinum quaestione 2. ad Theodor. Balsamoneum<sup>6</sup>. Quae sententia eo confirmatur quod his locis omnibus liber de quo quaerimus ipso nomine apocalypsis Pauli vocatur (nisi quod Marcus patriarcha τὰς ὥρασεις τοῦ ἀγίου Παύλου dicit), vetustissimum vero illud Caianorum opus ἀναβατικὸν Παύλου et apud Epiphanium et apud Glycam dicitur. Istum

<sup>1</sup> De Theodosio Magno dicit.

<sup>2</sup> Eius rei mentionem fecit Lückius anno 1852 in Addendis et Emendandis, quibus auxit librum suum.

<sup>3</sup> Vide Montfaucon: Biblioth. Coisl. pag. 194. Cf. etiam Aneod. mea sacr. et prof. 1860. pag. 280. Similis index in cod. Reg. nunc Imp. 1789 post quæstiones Anastasii Nicaen. habetur, ut docuit Coteler. PP. AA. 1698. I. p. 197.

<sup>4</sup> Leguntur in Imm. Bekkeri Aneodotis Graecis vol. III. pag. 1165: δεῖ δὲ διαγινώσκειν τὸν γραμματικὸν τὰ δύνατα καὶ τὰς φωνὰς τῶν εὐαγγελιστῶν, ἵνα μὴ ὀλλότριον καὶ ψευδὲς εὐαγγέλιον δέξηται. ὅλλα καὶ ὀμωνύμως ψευδῆ συγγράμματά εἰσιν, οἷον τῇ λεγομένῃ ἀποκάλυψις τοῦ ἀγίου Παύλου· οὐ γάρ ἔστι τοῦ ἀγίου Παύλου, ἀλλ' ἐπέρου, αἱρετικοῦ, τοῦ Σαμωσατέως, ὃντεν οἱ Ιησουλικινοὶ κατάγονται.

<sup>5</sup> Locum exscripsit Fabricius Cod. apocr. N. T. p. 951. τὴν ἀποκάλυψιν τοῦ Παύλου καὶ τὰ λεγόμενα etc. vide supra.

<sup>6</sup> Cf. Fabric. l. l. pag. 949 sqq.

libellum mox perisse probabile est cum tot aliis haereticorum libris, quorum soli fere tituli ad nos pervenerunt: nec enim a monachis probabantur, ad quos iam inde a quinto saeculo describendorum codicum negotium transiit. Quae vero iam Sozomeni aetate monachis in primis placuit, cuius rei caussa ex ipso libro nostro satis cognoscitur, licet minime, ut Fabricio visum erat<sup>1</sup>, vitae monasticae praecincta contineat, ea saepius descrippta et ubique vulgata est. Hoc luculententer probant versiones orientales. Quemadmodum enim iam dudum Elias du Pin apocalypsin Pauli etiamnum apud Coptos haberet affirmavit (Prolegg. Bibl. tom. II. p. 49.), id quod rectissime illum affirmasse puto quum Coptos libros eiusmodi adamasse certum sit, ita Assemanus Catalog. bibl. orient. Clem. Vatic. tom. III. part. 1. pag. 282. (numero 9.) apocalypsin Pauli et Arabice et Syriace in codd. Vaticanis reperi docuit, ac nuperrime pariter in codice Nestorianorum Urumiensium Syriaco inventa ex eoque Anglice versa hoc ipso anno Londini edita est. Vide post<sup>2</sup>.

De aetate libri quae in Stud. Theol. et Critic. Heidelb. 1851. pag. 439. diximus, ea repetimus et confirmamus. Quo enim tempore arcula marmorea continens librum inventa dicitur<sup>3</sup>, eodem fere vel potius paucis annis post, fortasse anno quo Theodosius mortuus est<sup>4</sup>, ipse liber scriptus videtur esse. Inde vero quod Hierosolymam missus asseritur nescio an concludam in Palaeistica auctorem eius vixisse.

Codex Ambrosianus, in quo anno 1843 apocalypsin Pauli deteximus, C 255. Inf. signatur. Chartaceus est nec ante saec. XV.

<sup>1</sup> Cf. 1. 1. pag. 945. not. c.

<sup>2</sup> Revelatio Pauli in codice Collegii Oxon. Merton. (18 N 2) inventa vix aliud est quam opus medii aevi ex libora initiatione vetustioris libri profectum. Hoc iam ex titulo intellegitur: *Revelatio S. Pauli, his tribus diebus quoniam conversus et vocatus a Christo cecidit in terram nihil videns, ostensa sibi per S. Michaelem de peccatis multiplicibus purgatorii et inferni horribilibus, et quis primus impetrans a domino requiem animabus in purgatorio permanentibus, in singulis diebus dominiorum usque finem mundi subsequentibus. Quod opus simile videtur apocalypsi Mariae, de qua infra dicetur.*

<sup>3</sup> Id ipsum dubium sit vitiosa nominum consularium scriptura, quam conjectura sanare conati sumus, unde annus 380 efficitur.

<sup>4</sup> Cf. Theol. Stud. und Kritiken 1. 1. „es scheint im Interesse der Täuschung gelegen zu haben um ein paar Jahre die Auffindung zurückzustellen. Vielleicht darf man sogar erst das Todesjahr des Kaisers Theodosius als das der Publikation annehmen, da derselbe eine wichtige Rolle in der Auffindungsgeschichte hat, sowie die Erwähnung der Sendung des Originals nach Jerusalem auf die Heimath der Schrift selbst schliessen lässt.“

videtur scriptus. Quem ad edendum praeparanti praeter spem in manus meas incidit alter eiusdem libri testis codex Monacensis bombycinus duobus fere saeculis Mediolanensi antiquior. Sed exiguum textus einendandi subsidium inde nacti sumus. Tantopere enim cum Mediolanensi ille consentit, ut non modo plerique scripturae vitia communia habeant, sed etiam pari modo fragmentum operis longe diversi cum apocalypsi in fine mutila in unum conflatum praebant. Nihilominus passim Monacensis scriptura rectior est Mediolanensi; hic enim ex ipso Monacensi descriptus est. Hoc nos docuerunt loci nonnulli, quorum ratio plane singularis est. Ita sect. 50. ἀπώλεσε ita in Monacensi scriptum est ut extremae litterac chartam paullulum laesam occupent, quo fit ut ἀπωλωσ videatur scriptum: hoc ipsum vero Mediolanensis habet. Item sect. 29. *O* in *Ore* (post ἡ ἐπονρ. ἱερουσαλήμ) in Monacensi a rubricatore extra lineam scriptum est valdeque expalluit: hinc factum est ut Mediol. codex *O* incepte omitteret. Item sect. 9. Ἰλαρῆ in Monacensi primum novae paginae locum occupat; propterea Ἰλαρῆ scribendum atque Ἡ rubricatori relinquendum erat: hic quum Ἡ praetermisisset, cuiusmodi negligentia saepe in rubricatores cadit, Mediol. codex medio versu λαρῆ praeberet. Sectione 11. quum Monac. in χαττενόσα α finale ita habeat ut α videatur, quae forma in antiquis libris usu venit, Mediolanensis scriba incepte α exscripsit. Item sect. 21. α finale in αττά (codex αττά) cum ω et ω confundi potest: hinc inemptus scriba Mediol. αντοῦ fecit.

Sub textu Graeco addendam curavimus Syri textus interpretationem Anglicam quemadmodum sine Syriaco edita est in ephemeridibus theologicis Anglicis: *The Journal of Sacred Literature and Biblical Record*, edited by B. H. Cowper, ubi pag. 372. est: *The Revelation of the blessed Apostle Paul. Translated from an ancient Syriac Manuscript, by Rev. Justin Perkins, D. D. Missionary of the A. B. C. F. M. at Urūmiah. (Reprinted from the Journal of the American Oriental Society, vol. VIII. 1864.)* Utrumque textum comparanti non potest dubium esse quin Graeca antiquorem et puriorem Syriacis libri formam conservaverint. Ita enim vero in his maxime libris fieri consuevit ut orientalium ingenia libere excolerent quae accepissent a Graecis: cuius rei luculentissima exempla praebent evangelium infantiae Arabicum et transitus Mariae Arabicus. Tamen passim Syriaca Graecum textum videntur supplere, quemadmodum sola extremam partem praebent integrum. In utroque enim

Graeco codice post verba κάγω ἀποστείλω τὸν ὑετὸν ἐπὶ τὴν γῆν nullo intervallo nec ulla alieni mentione facta sic pergitur: βλέπε παῦλον τὸν ταπεινόφρονα, παῦλον τὸν διδάσκαλον τῆς οἰκουμένης, τὸν δίτοφον τὸν πνευματικόν, τὸ σκεῦος τῆς ἐκλογῆς, τὸν λιμένα τὸν ἀκύμαντον, τὸν πίνεον τὸν ἀσάλευτον, τὸν ἐν σώμασι τὴν οἰκουμένην κυκλοῦντα καὶ καθάπερ ὑπάκτερον τινα τὴν οἰκουμένην διαδραμιόντα· βλέπε ἐκεῖνον ταπεινόφρονοῦντα, τὸν ἴδιωτην καὶ φιλόσοφον, τὸν πένητα καὶ πλούσιον· ἐκεῖνον ἀληθῶς ταπεινόφρονα λέγω τὸν μυρίους καμάτους ἀντλίσαντα, τὸν μυρία πατὰ τοῦ διαβόλου τρόπαια ἐπιδειξάμενον, τὸν κηρύττοντα καὶ λέγοντα· καὶ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασσα· διὰ τῶν ἐπιστολῶν τὴν οἰκουμένην σαγηνεύσας - - - ἀλλὰ ταπεινόφροσύνης δικαιοσύνην ἐπιτίσατο. ἡς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπίᾳ τοῦ μυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἡ δόξα καὶ τὸ κράτος εἰς τὸν αἰώνας τῶν αἰώνων ἀμήτη. Haec quorsum pertineant dicere non habeo, sed facile dicent qui eloquentiae patristicae monumenta bene cognita habent.

#### IV.

#### APOCALYPSIS IOHANNIS.

Scholia ad grammaticam Dionysii Thracis, eodem loco quem supra attulimus, praeter Pauli apocalypsin etiam apocalypsis Pseudo-Iohannis mentionem faciunt; post verba enim ὅθεν οἱ Παντικανοὶ κατάγονται pergunt: καὶ ἐτέρα ἀποκάλυψις ἡ λεγομένη τοῦ Θεολόγου. οὐ λέγομεν δὲ τὴν ἐν Πάτμῳ τῇ νήσῳ, μὴ γένοιτο· αὐτῇ γὰρ ἀληθεστάτῃ ἐστίν· ἀλλὰ τὴν ψευδώνυμον καὶ ἀλλότριον. Adscribuntur scholia ista nono saeculo<sup>1</sup>. Antiquiorum testem haec Iohannis apocalypsis non habet. In codicibus vero Graecis haud paucis etiamnum invenitur; nec dubium videatur quin idem liber etiam ad orientales transierit, quemadmodum Assemanus in Bibl. orient. Clem. Vat. tom. III. part. I. pag. 282. „apocalypsin Iohannis apostoli aliam ab ea quam ecclesia catholica suscipit“ in tribus codicibus Arabice a se repertam testatur.

Edidit librum primus Andreas Birch in Auctario suo codicis apocryphi Fabriciani 1804, sed parum recte. Codicis enim Palatino-Vaticani num. 346. scripturam, quam redditurum se profes-

<sup>1</sup> Cf. Lücke: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. p. 246 sq. item pag. 802.

sus est, modo non assequutus est, id quod nullus dubito, modo vitiis typographicis deformavit, etsi vitia sat multa utrum codicis an editoris sint ambigi potest. Nec plus diligentiae in conferendo Vindobonensi codice (Lambecio V. libri octavi, Nesselio 119.) positum videtur; licet enim „selectis locis“ conlatum dicat „quum Vaticanum ab imperito librario admodum negligenter habitum observasset“, tamen locos perquam corruptos edidit, ad quos nihil quod differret adnotavit. Nec recte ipsi fecimus quod ab initio certe libri passim utriusque codicis testimopium, i. e. FG (Vaticanum F, Vindobonensem G diximus) lectioni e Vaticano haustae adscriptissimus. Vindobonensem enim multo magis quam apud Birchium videtur a Vaticano differre certe sectione 1. probare possumus, cuius textum apocalypsi Iohannis iam typis exscripta in schedis nostris invenimus. Legitur enim ibi sic: Ἀποκάλυψις τοῦ ἀγίου Ἰωάννου τοῦ Θεολόγου· καὶ περὶ τοῦ ἀντιχρίστου. Μετὰ τὴν ἀνάληψιν τοῦ κιρίου ἡμῶν ἡσοῦ χριστοῦ παρεγενόμην ἐγὼ Ἰωάννης μόνος ἐπὶ τῷ (cod. τῷ) ὄφος Θαβῶ (sic), ἐνθα καὶ τὴν ἀχραντον αὐτοῦ θεότητα ἔδειξεν ἡμῖν. καὶ μὴ δυνηθέντος μου στῆραι, ἔπειτα ἐπὶ τὴν γῆν καὶ ἡγεμόνην πρὸς κύριον καὶ εἰλιον· κύριε Ἰησοῦν χριστὲ θεὲ οὐρανούσθε, ὁ καταξιώσας με δοῦλόν σου γενέσθαι, ἀκούσον τῆς φωνῆς μου καὶ δίδαξον περὶ τῆς ἐλείσεως σου· ὅταν μέλλῃς ἐρχεοθαι ἐπὶ τῆς γῆς, τί μέλλει (cod. -λη) γενέσθαι· ὁ σύρανδος καὶ ἡ γῆ καὶ ὁ ἥμερος καὶ τὸ σελήνη τί μέλλονται γενέσθαι· ἐν τοῖς καιροῖς ἐκείνοις· ἀποκάλυψόν μοι πάντα.

Praeter Birchii labores ad editionem nostram adhibiti sunt codices quinque, quorum tres Veneti Marciani sunt, duo Parisienses. Veneti sigla apud nos ACE habent; A est Marc. class. XI. codex XX; C Marc. class. II. codex XLII; E Marc. class. II. cod. XC. Est autem A saeculi fere decimi quinti; paulo antiquiores duo reliqui. Parisienses B et D diximus; ille anno 1523 scriptus numero 947 notatur; hic saeculi XV. numero 1034. Nullum igitur codicem antiquitate insignem ad manus habuimus; nec enim Birchii codices nostris antiquiores.

Quantum autem negotii nobis facessiverit recensio textus ad tantas diversas inter se auctoritates instituenda, non est quod dicam; ex ipsa enim editione cuivis facile apparebit.

Quattuor autem apocalypsibus nostris de libris simili arguimento nonnulla addere consentaneum duximus. Ac primum qui-

dem de apocalysi Petri Arabice scripta et de revelationibus Bartholomaei Sahidice repertis. Illa, cui vix quicquam cum apocalysi Petri apud veteres celeberrima communere esse potest, in pluribus codicibus quin Romae (cf. Asseman. Catal. bibl. orient. Clem. Vat. III, 1. pag. 282. numero 7.) tum apud Anglos inventa est, indeque brevi eam proditum esse spes est. Sed iam anno 1821. Alexander Nicoll in Catalogo codd. mss. orientalium bibl. Bodl. plura excerptis quae ad ingenium libri universamque rationem accuratius cognoscendam faciunt<sup>1</sup>. Scripsit enim ille l. l. Partis II. volumine I. pag. 49 sqq. haec: „Complectitur codex apocalypsin S. Petri sive relationem rerum a Iesu Christo illi revelatarum, quae ab initio mundi evenerant, et quae usque ad saeculi finem sive Christi secundum adventum eventuarie sint. Librum conscripsisse dicitur Clemens<sup>2</sup>, ut abunde ex ipso contextu liquet, quocum S. Petrum arcana ipsi manifestata communicasse traditur. Ex capite 24. constat librum esse ab ipso Clemente appellatum *Librum perfectionis* sive *Librum completum*, quasi omnia tam praeterita quam futura comprehendentem. Capita sunt omnino 89, quorum argumenta, quatenus in ipso codice eiusque apographo servantur, ita sese habent: I. --- Adam - ex Golgotha<sup>3</sup> in paradisum cum angelis, qui eum laudabant deumque benedicebant eumque adorabant, et quomodo ex costa eius (Evam) formarit illique eam coniugem dederit. II. Quomodo praeceptum divinum neglexerit Adamus; de remotione eius a gratia et gloria, exitu ex paradyso et lapsu in montem sanctum<sup>4</sup>. III. Quomodo incarnationem gloriosam Adamo notam fecerit deus; de thure, auro et myrrha, quae magi obtulerunt (oblaturi essent), cum dominus in corpore natus esset (fuisset). IV. De ortu Habelis eiusque a Caino caede huiusque e

<sup>1</sup> Repetit etiam ex Grabio (Spicileg. pag. 76 sq.) et Dacherio (Spicileg. tom. VIII. p. 882) litteras Iacobi de Vitriaco episcopi Acconensis ad Honorium III. papam circa annum 1219 datas, in quibus ille narrat ostensum sibi esse a Surianis librum antiquissimum lingua Saracenica scriptum et inscriptum: *Revelationes b. Petri apostoli, a discipulo eius Clemente in uno volumine redactae*, ac fuisse ibi praeunitatum de statu ecclesiae dei a principio usque ad tempora Antichristi et finem mundi etc. Singula quae ex illis revelationibus excerptis haud dubium relinquent, idem opus quod Bodleiana bibliotheca possidet a Surianis illo tempore ostensum esse episcopo Acconensi.

<sup>2</sup> Egregie cum hoc codex Vaticanus convenit teste Assemanno l. l.

<sup>3</sup> Ad Golgotha sedentem fabulatur auctor Adamum singulis animalibus nomina imposuisse et deinde angelis comitantibus in paradisum ductum esse.

<sup>4</sup> Monti sancto paradisi fundamenta singitur inniti.

monte descensu. V. Praeceptum Adami ad Sethum et obitus Adami. VI. Praeceptum de horis nocturnis ac diurnis, quibus precentur universi creati in caelo, terra et spatio inter ea medio. VII. De adventu domini Christi, et quae signa ac miracula fecerit (facturns esset) in terra. VIII. De incarnatione et passionibus (Christi) vitam conferentibus. IX. Prophetia Adami de diluvio, et praeceptum ad Sethum filium suum, et obitus Adami, cui sit pax. X. De praesentia angelorum et turmarum (caelestium) ad exequias Adami celebrandas et honore eius apud deum O. M. et de filiis sanctorum. XI. De filiorum Sethi descensu ex monte sancto in partem eius inferiorem corumque commercio peccandi cum filiis Caini, quibus, cum in montem ascendere tentarent, is coram oculis factus est ignis accensus; et de Enoch in caelum raptu. XII. Colloquium dei cum Noacho et mandatum de confiencia navi, praeceptum Methusalahi patris (avi) eius, quod ei moriens dedit, et descensus Noachi e monte sancto cum fletu tristitiaque vehementi, et historia diluvii. XIII. De irae divinae remissione. XIV. De ebrietate Noachi et pudendorum eius revelatione. XV. De Coptis, Cushaeis, Indis -- et ceteris Nigritis, qui posteri sunt Canaanis filii Hami. XVI. De translatione<sup>5</sup> corporis Adami ad (locum) Golgotha, qui Hierosolymae est, et electione Melchisedeci a deo O. M., ut fieret dci summus sacerdos. XVII. De lingua Syriaca, confusione linguarum et divisione gentium, populorum atque tribuum. XVIII. De Nimrodo Magno, de rege, cultu idolorum etc., et quae praestigiarum ac doli eos docuerint daemones, et de ventis qui idola prostraverint. XIX. De Abrahamo atque Sara, oblatione Melchisedeci, Hierosolymae aedificatione et genealogia dominae purae, matris lucis verae. XX. De incendio librorum (sacrorum)<sup>6</sup>, captivitate Israelitarum et reditu ad Hierosolymam post annos septuaginta. XXI. Declaratio nominum patrum, quibus sit pax, usque ad ortum dominae purae, virginis, matris lucis, vitac ac misericordiae. XXII. Expositio prophetiae Danielis, et de stellis, magis etc. XXIII. De natali domini Christi, nominibus magorum, oblationi-

<sup>5</sup> Haec translatio describitur apud Eutychium in annalibus (tom. I. p. 48). Locum Golgotha credebant orientales in medio terrae positum et *calvariae* nomen ei inditum quod ibi sepulta esset Adami calvaria.

<sup>6</sup> Libros sacros ante captivitatem in patrum cum igne sacro sive paradisi coniectos, ab Ezra, cui facultatem eos proforendi deus dodisset, etiam si prorsus fuissent consumpti, post reditum a Babylone restitutos et denuo scripto traditos, antiquitus creditum fuit. Cf. Abulfaragii hist. dynast. p. 57.

bus, baptismo, crucifixione, morte atque resurrectione sancta. XXIV. Quomodo dominus Iesus Petrum, Iacobum ac Iohannem assumpserit iisque dederit spiritum sanctum cum potestate sanandi morbos etc. XXV. Quomodo S. Petrus dominum Iesum Christum rogavit ut sibi patefaceret mysteria recondita. XXVI. De manifestatione mysterii trinitatis. XXVII. De creatione caeli et aquarum, forma Hierosolymae caelestis, speciebus angelorum lucis ac figuris eorum. XXVIII. De principibus angelorum, quodque dominus Iesus sit deus sine controversia. XXIX. De statu, speciebus ac formis Lucidorum, et quod dominus Iesus sit omnipotens. XXX. Quomodo complicata caela et terra et posita fuerint in manu domini Iesu Christi, et de miraculis magnis . . . . .<sup>7</sup> XXXV. -- et fient tenebrae circa Hierosolymam per triduum et postea pace magna inter se fruentur fideles, tempusque iis feliciter procedet, quamdui rite precabuntur et iusta facient. XXXVI. De adventu catuli leonis (regis Romanorum) ante domini Christi adventum alterum septuaginta duabus hebdomadibus maioribus ac dimidia et septuaginta minoribus. XXXVII. De quattuor regibus, scilicet rege Babylonis, τῶν Beni'l-Abus, Graecorum et Romanorum, quorum hic ad Christi adventum manus rur sit. XXXVIII. Descriptio τῶν Beni'l-Abus, de statu et rebus gestis eorum, quodque eorum initium futurum sit anno Alexandri 923. XXXIX. De signo populi feri eiusque egressu ex Taiman, et quid ex eo futurum sit. L. Vae Palaestinae, Harrani, Savad et Armeniae; de rebus occidentis; quod claniatura sit Aegyptus (vel metropolis eius) et perituri sint reges littorum maris. LI. De profectione regum (regis) Christianorum a Byzantio ad urbem Romam, cui (regi) opem laturi sint reges potentes longe separati et osores eorum. LII. Quod catulus leonis potentiam sit habiturus ad exitium fidelium parandum, et promissum fidelibus omnibus, cum res adversas et calamitates patienter pertulerint, ipsis eventuram esse magnam felicitatem. LIII et LIV. De signis duodecim in urbe Petri manifestandis, et quod deus O. M. catulum leonis oppressurus sit per Michaelem angelum et Cherubim et Seraphim una cum duodecies mille milibus angelorum. LV. Vae feminis fidelium et excusationibus eorum, cum semetipsas foliis arboris maledictae (Hinnae i. e. Cypri) tinixerint, et calamitas iis eventura cum prodierit filius lupi e terra Fars. . . .<sup>8</sup> LXIII. --- Petro, ut omnia in hoc libro

<sup>7</sup> Hic igitur plura exciderunt.

<sup>8</sup> Hic rursus plura perierunt, item infra inter LXIX et LXXVIII.

memorata observaret, eumque aequa aestimaret ac si esset evangelii annuntiatio; de fuga virorum a feminis p[re]summa inopia; quodque in fine temporis coram oculis filiorum fidelium apparitum sit signum ad instar stellae, per quod a caede eripiendi sint. LXIV. Quod fideles debeat cavere Iudeos, illisque (Petrus) praecipere ut nullo pacto instituta Mosaica sument; de statione Aegypti; vae iis qui huius libri verba reiecerint. LXV. Quod cavere debeat fideles prodeunte catulo leonis; quid gaudii laetitiaeque illo tempore fidelibus concedendum, quo nempe peccatis eorum venia danda; eversio collum eminentiorum τοῦ δούλου τοῦ δούλου (diaboli); praestantiac mensis Nisan, qui est Bermuda; et de concordia professionis fidei secundum conciliorum sententiam. LXVI. De abolitione professionis sapientum et astrologorum, et qui astrorum scientiam omnesque doctrinas pravas collant; de regibus fidelibus numero quadraginta surrecturis. LXVII. De egressu filii Danis maledicti, qui est Antichristus, et de descensu Eliae et Enoch, quodque hos ille sit interfectorus et prodigia magna ac miracula multa editurus. LXVIII. De visionibus manifestatis Petro apostolo, cui sit pax. LXIX. Interpretatio verborum prophetarum a domino Christo deo nostro, et de iis qui divitias iniuste compararint aliisque reliquerint, quippe qui postremo inter stultos numerandi sint. .... LXXVIII. (De) - - - infidelibus, negantibus, querentibus et irridentibus, eorumque poena; vae illis qui dicant dominum Iesum Christum hominem esse, non deum. LXXIX. Expositio peccatorum septem, scilicet concubitus masculorum, (baptizatorum) cum infidelibus, (pravis) cum feminis, etc. LXXX. De consistentibus in fide orthodoxa, qui captivi ducti et vinci fuerint, et quid iis promiserit dominus noster Iesus Christus, cui debetur laus. LXXXI. De felicitate iis promissa qui opes suas domini nostri Iesu Christi caussa insumserint, quique erga liberos suos bene sint affecti, percussi fuerint, contumeliam acceperint, et qui in certamine propter dominum nostrum Iesum Christum patientes fuerint, et quid iis promiserit. LXXXII. De felicitate iis promissa qui gloriam (corpus) domini nostri Iesu Christi et sanguinem eius quotidie cum fide receperint, qui nigra vestimenta induerint ob peccata sua, qui patienter tulerint frigus et calorem, qui rem sacram cum fide celebrarint et oblationes quotidie obtulerint, qui pro fide certarint et effuderint sanguinem suum; et promissum apostolis datum de spiritus paracleti descensu in ipsos, ut gentes (linguis diversis) alloquerentur et signa atque miracula ederent. LXXXIII.

De zizania, scilicet virga furoris ac virga irae, quodque eius vis assecutura sit electos aliosque ex populo domini Christi, cui debetur laus. LXXXIV. Felix ille qui in fide perseverarit et in adoratione venerandae crucis constans fuerit; quod liber hic sigillo sancti spiritus obsignetur; dona praestantia quae dederit deus noster electo suo Petro, cui sit pax, et praeceptum ei datum de precatione horarum. LXXXV. De abrogatione circumcisionis, solutione fidelium a sabbati observatione, honoratione diei dominici eiusque praestantiis, de libertate edendi cibos omnes fidelium animis delectationem afferentes; nunciique boni felicitatis iis promissae. LXXXVI. De descensu millium ac plures millenorum millium angelorum, Cherubim atque Seraphim, qui laudes summas celebrabant inter ascensum domini nostri Iesu Christi in caelum. LXXXVII. De descensu sancti spiritus in sanctos discipulos in coenaculo Sionis. LXXXVIII. De discipulis Festo ac Constantino . . . .“

Ad revelationes Bartholomaei pergitimus. Habetur Parisiis in bibliotheca olim Reg. nunc Imp. collectio fragmentorum Sahidicorum maiorem partem rara vetustate insignium. Ex hac anno 1835 Eduardus Dulaurier, vir litterarum Armeniacarum et Copticarum longe peritissimus, edidit fragmentum operis deperditi, quod revelationes Bartholomaei inscriptum videtur. Libello ille suo hunc titulum fecit: *Fragment des révélations apocryphes de S. Barthélemy, et de l'histoire des communautés religieuses fondées par S. Pakhome. Traduit sur les textes Copto-thébains inédits conservés à la Bibliothèque du Roi, par M. Édouard Dulaurier. Paris, 1835.* Sahidico igitur textui interpretationem Francogallicam praeposuit, quam huc transcribere placet.

Séraphins du Père, accourez, réjouissez-vous du pardon qu'Adam a obtenu; car il sera rendu à son état primitif. Alors le Père ordonna à Michel d'amener Adam et sa femme Ève, qui sont ses enfants, et de les faire comparaître en présence de Dieu. Croyez-moi, ô mes frères les apôtres, croyez Barthélemy, et sachez que je n'ai vu de ma vie l'image d'aucun homme semblable à l'image d'Adam, si ce n'est du Sauveur. Une parure de perles le couvrait, des rayons lumineux s'élançaient de son visage pareils à ceux du soleil levant, des caractères écrits et éclatants étaient empreints sur son front, des caractères qu'aucun oeil mortel n'aurait pu lire: on y distinguait le nom du Père, du Fils et du Saint-Esprit. Ève à son tour brillait de tous les ornements de l'Esprit Saint. Des vierges, purs esprits, chantaient avec

elle, l'appelant Zoë (la vie), la mère de tous les êtres vivants. Alors le Père bon, prenant la parole, dit à Adam: „Puisque tu a transgressé mes ordres, puisque tu n'as point gardé mes préceptes, mon fils est allé te précéder pour opérer ta rédemption, et c'est Marie qui lui a donné le jour. Ève aura comme elle le titre de mère dans mon royaume.“ Le Sauveur, s'adressant à Michel, lui dit: „Rassemble tous les anges que renferment les cieux, qu'ils viennent m'adorer en ce jour; car j'ai obtenu la réconciliation de celui qui est mon image.“ Dès qu' Adam eut appris le bienfait immense qui lui avait été accordé, la joie s'empara de son coeur, il tressaillit d'allégresse et adressa ses hommages à la Divinité en ces termes: „Accourez, ô troupes célestes, réjouissez-vous avec moi; car mon Créateur m'a pardonné mes péchés.“ Les choeurs des anges s'écrierent: „Jésus, fils du Dieu vivant, ta miséricorde s'est étendue sur Adam ta créature.“ Alors arrivèrent tous les justes: Abraham l'ami de Dieu, Isaac que le péché ne souilla jamais, Jacob le saint, Job si grand par sa patience, et Moïse le premier des prophètes, ainsi que tous les hommes de bien qui n'ont jamais cessé d'accomplir les volontés divines. Et moi, Barthélemy, j'ai passé plusieurs jours sans manger et sans boire, la splendeur du spectacle qui s'offrait à mes regards suffisant pour ma nourriture. O mes frères les apôtres, vous à qui j'ai raconté toutes les visions dont j'ai été le témoin, partagez ma joie de la grâce que Dieu a faite à Adam et à ses fils. Tous (les apôtres) lui répondirent: „Très bien, notre frère chéri; on t'appellera Barthélemy l'apôtre, celui à qui les mystères de Dieu ont été révélés.“ Barthélemy leur dit: Pardonnez-moi, mes frères, je suis le dernier d'entre vous, et la pauvreté regne dans ma maison. Lorsque mes concitoyens me verront, ils s'écrieront: „N'est-ce pas là Barthélemy le cultivateur? n'est-ce pas lui qui habite la ferme d'Hiérocèles, le chef de notre ville, et qui va vendre des légumes au marché? Où a-t-il donc pris la nouvelle grandeur dont il se pare? Il n'était bruit auparavant que de sa misère, et aujourd'hui il fait des miracles divins.“ Dans le temps où le Sauveur nous conduisit sur la montagne des Oliviers, il nous entretint dans une langue qui nous était inconnue, et dont il nous a découvert depuis l'intelligence, en disant: „Anetharath.“ En ce moment les cieux s'ouvrirent de part en part, ses vêtements devinrent éclatants comme la neige, et le Sauveur s'éleva dans les cieux à nos regards surpris. Se prosternant devant son Père bon, il lui dit: „O mon

Père, prends pitié de mes frères les apôtres, accorde-leur une bénédiction qui n'ait point de fin.“ Alors le Père, de concert avec le Fils et le Saint-Esprit, étendit la main sur la tête de Pierre; il le consacra archevêque de l'univers, et le bénit en lui disant: „Tu seras le chef et le prince de mon royaume; tu le seras aussi du monde entier; car moi, mon Fils et le Saint-Esprit, nous t'avons imposé les mains. Tout ce que tu lieras sur la terre sera lié dans le ciel; tout ce que tu délieras sur la terre sera délié dans le ciel. Nul ne s'élèvera au-dessus de toi et de ton trône; celui qui ne se prosternerai pas devant ton siège verra son offrande rejetée. Ton souffle sera plein du souffle de l'Esprit-Saint, en sorte que tout homme qui sera baptisé de ta main recevra vraiment le Saint-Esprit.“ Il bénit aussi André: „Tu seras l'étoile lumineuse de la Jérusalem céleste; et toi, Jacques, dans toutes les villes ou les villages où tu iras, tu me verras, ainsi que mon Fils, avant d'y entrer. Jean, mon bien-aimé et le bien-aimé de mon Fils, tu seras béni dans mon royaume. Toi, Philippe, dans toutes les villes ou les bourgs qui te recevront dans leur sein, la croix de mon Fils marchera devant toi jusqu'à ce qu'on ajoute foi à ta mission. Barthélemy, ô mon enfant, ton âme pénétrera dans les mystères de mon Fils. Toi, Matthieu, ton pouvoir s'élèvera si haut que ton ombre pourra ressusciter les morts. Jacques fils d'Alphée, toute la puissance du diable ne prévaudra ni contre ton corps ni contre tes prédications dans aucun lieu du monde; celui à qui tu t'attacheras ne sera pas séparé de toi de l'éternité. Simon Zélotès, aucun des lieux où tu auras annoncé la parole de mon Fils ne pourra être envahi par une puissance ennemie. Et toi, bienheureux Mathias<sup>9</sup>, ta renommée sera l'oeuvre du monde, parce que tu étais riche suivant ce monde et que tu as tout abandonné pour me suivre. Les légions célestes, ayant entendu les bénédictions que le Père avait départies à chacun des apôtres, s'écrierent à la fois: „Amen.“ Et maintenant vous, mes frères les apôtres, pardonnez-moi, pardonnez à Barthélemy. Alors les apôtres se levant l'embrassèrent. Après avoir prononcé ces paroles, ils allèrent offrir le sacrifice. La sainte vierge se trouvait auprès d'eux en ce moment. Dès que Jésus leur eut dit: „Venez en Galilée, c'est là où je vous donnerai ma paix“, dès qu'ils eurent pris du corps et du sang du Fils de Dieu, l'odeur suave de leur sacrifice s'éleva jus-

<sup>9</sup> Sapidice *matthias*; scriptum est.

qu'au septième ciel. Le Père s'adressant à son Fils cheri: „O mon Fils unique, lui dit-il, va, descends sur la terre vers tes compagnons les apôtres, console-les, donne-leur de la force pour empêcher qu'éprouvant de la tristesse ils ne perdent tout courage et ne cessent dans le monde leurs prédications en ton nom, au mien et en celui du Saint-Esprit. Va, ô mon Fils cheri, cours vers tes frères les apôtres, inspire-leur de l'allégresse, afin qu'ils ne disent point: Notre Sauveur est ressuscité d'entre les morts, il s'est élevé dans les cieux dans toute sa gloire vers son Père, il nous a abandonnés dans les villes et dans les villages, ne voulant point que nous nous livrions à la joie; et cela pour prix des travaux que nous avons accomplis sur la terre. Le Fils de Dieu descendit alors dans le monde et alla dans la Galilée; il trouva ses disciples et la vierge Marie réunis; il se montra à eux en leur disant: „Salut, mes apôtres, vous que j'ai choisis parmi tous les hommes; salut, mes frères et mes compagnons, que la paix de mon Père soit avec vous; je vous donne aussi la mienne;“ et soufflant sur leur visage, il ajouta: „Recevez l'Esprit-Saint; ceux à qui vous pardonnerez les péchés seront absous, ceux à qui vous les retiendrez seront condamnés.“ Il nous montra ses pieds . . .

Passim in codicibus Graecis inveni apocalypsin Mariae, qua continetur Mariae descensus quidam ad inferos. In tribus codicibus, unde plura excerpti, dictio iam ad Graecitatem recentiorem deflectit; nec id librariis sed ipsi auctori deberi videtur: certe enim totum opus monachum mediae aetatis prodit. Ita in codice Bodl. Misc. 77. (E 5. 7. Hunt. 457.) legitur: ἀποκάλυψις (cod. -ληψις) τῆς ἀγίας Θεοτόκου περὶ τῶν κολάσεων (cod. περὶ τῶν κολάσεων). Ἡμιέλεγε ἡ παραγία Θεοτόκος πορεύεσθαι πρὸς τὸ ὄρος τῶν ἔλαιων τοῦ προσεύξασθαι. προσειχομένης (cod. -χωμένης) δὲ αὐτῆς (cod. -τοῖς) πρὸς κίρρον τὸν θεὸν ἡμῶν εἶπεν (cod. ἤπει) ἐπὶ τοῦ ὀνόματος τοῦ πατρὸς καὶ τοῦ νιοῦ καὶ τοῦ ἀγίου πνεύματος κατελθάτω δὲ ἀρχάγγελος γαβριήλ, ὅπως εἴπη μη περὶ τῶν κολάσεων, καὶ περὶ τῶν ἐπονεγανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἄμα τῷ λόγῳ εἰποῦσα (ita etiam in Veneto), κατῆλθεν δὲ ἀρχάγγελος μικαὴλ μετὰ τοὺς ἀγγέλους τῆς ἀντολῆς καὶ τῆς δύσεως καὶ ἀγγέλους τῆς μεσημβρίας καὶ τοῦ βορρᾶ, καὶ ἡραίσαστο τὴν κεχαριτωμένην, καὶ εἶπαν πρὸς αὐτήν· χαιρε τοῦ πατρὸς τὸ ἀπαίγασμα, χαιρε τοῦ νιοῦ ἡ κατοίκησις, χαιρε τοῦ ἀγίου πνεύματος τὸ κέλευσμα etc. Item in Bibl. Caesar. Vindob.

lib. V. cod. CCCXXXVII. fol. 82. (82—93): ἀποκάλυψις τῆς ὑπερ-  
αγίας θεοτόκου περὶ τῶν κολάσεων, καὶ πῶς οἱ ἀμαρτωλοὶ κο-  
λάζονται, καὶ περὶ μετανοίας. Ἐμελλεν ἡ παναγία θεοτόκους πο-  
ρεύεσθαι ἰδεῖν τὰς κολάσεις, καὶ ἥλθεν ἐν τῷ ὅρει τῶν ἔλαιων etc.  
In codice Veneto Marciano class. VII. cod. XLIII scriptura etiam  
peior est quam in Bodleiano. Post inscriptionem ἀποκάλυψις τῆς  
ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου περὶ τῶν κολάσεων τῶν  
ἀμαρτωλῶν, sic legitur: Κατὰ τοὺς καιροὺς ἐκείνους ὅπου ἐμελ-  
λεν ἡ ἀχραντος θεοτόκος ἵνα ἀπέλθῃ ἐπὶ τὰς (cod. τῆς) κολάσεις  
καὶ ἰδεῖν αὐτάς, καὶ ἀναβᾶσσα (cod. -βὰς) εἰς τὸ ὄρος τῶν ἔλαιων  
προσηκόμενης δὲ αὐτῆς ἐσήκωσε<sup>1</sup> τὸ βλέμμα αὐ-  
τῆς (cod. τῆς ex usu recentiore) εἰς τὸν οὐρανὸν καὶ εἶπεν· ἐν ὄν-  
ματι τοῦ πατρὸς καὶ τοῦ νίοῦ καὶ τοῦ ἀγίου πνεύματος κατελθέει  
δι μιχαὴλ ἀρχάγγελος ἵνα ἀποδείξῃ μοι τὰς κολάσεις. καὶ ἡμια τῷ  
λόγῳ εἰποῦσα (ita prorsus, ut etiam Bodl. codex), κατῆλθεν δὲ ἀρ-  
χάγγελος μιχαὴλ καὶ τετρακοίσιοι ἄγγελοι, ἐκατὸν ἀπὸ τοῦ βορέως  
καὶ ἐκατὸν τῆς μεσημβρίας καὶ ἐκατὸν τῆς δίσεως, καὶ ἡστά-  
σαντο τὴν πεχαριτωμένην λέγοντες· χαῖρε θεοτόκε παρθένε, τοῦ  
πατρὸς τὸ ἀπαύγασμα, χαῖρε τοῦ νίοῦ ἡ πατοίησις, χαῖρε τοῦ  
ἀγίου πνεύματος τὸ κεφάλαιον, χαῖρε τῶν ἔξαπτερών τὸ ἐπιπονος,  
χαῖρε τῶν οὐρανῶν τὸ στερέωμα, χαῖρε τῶν ἀγγέλων τὸ προσκύ-  
νημα, χαῖρε τῶν προφητῶν τὸ κήρυγμα, χαῖρε πάντων ὑψηλοτέρᾳ  
ἔνως τὸν θρόνον (sic) τοῦ θεοῦ. εἶπεν καὶ ἡ θεοτόκος πρὸς τὸν  
ἀρχιστράτηρον· χαῖρε μιχαὴλ ἀρχιστράτηρε, τοῦ νίοῦ μου συνθύμε·  
χαῖρε μιχαὴλ ἀρχιστράτηρε, τοῦ ἀγίου πνεύματος τὸ βέλεσμα (ita  
codex; κέλευσμα?). χαῖρε μιχαὴλ ἀρχιστράτηρε, τῶν ἔξαπτερώ-  
γων δὲ ἐπιπονος· χαῖρε μιχαὴλ ἀρχιστράτηρε, δι μέλλων σαλπίζειν  
καὶ δξυπνεῖν τοὺς ἀπὲιδῶν κεκομιμένους· χαῖρε μιχαὴλ ἀρχι-  
στράτηρε, δι πρῶτος πάντων (sic) τῶν ἐλιουρανίων δινάμειων ἔνως  
τὸν θρόνον (ut supra) τοῦ θεοῦ. δμοίως καὶ πάντας τοὺς ἀγγέ-  
λους εὐφρημόντας ἡ θεοτόκος. αὐτοὶ δὲ προσκινήσαντες αὐτὴν καὶ  
μεγαλύναντες, εἶπεν ἡ θεοτόκος πρὸς τὸν ἀρχάγγελον μιχαὴλ·  
ἀνάγγειλόν μοι πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐπὶ γῆς, καὶ πόσαι  
κολάσεις εἶναι (ex usu recentiore), καὶ ποῦ κολάζεται τὸ γένος  
τῶν ἀνθρώπων. καὶ εἶπεν δὲ ἀρχιστράτηρος· πολλαὶ καὶ ἀνα-  
ρίθμητοι (cod. πολλαῖς κ. ἀναρίθμηταις) εἰσιν αἱ κολάσεις. καὶ  
εἶπεν ἡ θεοτόκος· ἀπέλθωμεν καὶ ἴδωμεν αὐτάς. καὶ εἶπεν δὲ ἀρ-  
χιστράτηρος· πάθετε θέλεις ἵνα ἀπέλθωμεν; ἐπὶ δισμὰς ἡ ἐπὶ  
ἀνατολάς; καὶ εὐθέως ἐπῆραν αὐτὴν οἱ ἄγγελοι καὶ αὐτὴν (cod.

<sup>1</sup> Scriptum est θεόντωσε, item infra. θεόντωσε ex recentiori demum usu  
videtur esse.

rursus τὴν) ὑπῆρχαν ἐπὶ δισμάσ. καὶ ἔχανεν δὲ ἄρδης, καὶ εἰδεν τοὺς ἐν τῷ σκότει κολαζομένους, καὶ ἦρ ἐκεῖ σκότεος μέγα καὶ κλαυθμὸς καὶ ὀδιρμὸς καὶ βοὴ μεγάλῃ. καὶ εἶπεν ἡ Θεοτόκος· τίνες εἰσὶν οὗτοι, καὶ τί τὸ ἀμάρτημα αὐτῶν; καὶ εἶπεν δὲ ἀρχάγγελος πρὸς αὐτήν· οὗτοι εἰσιν, δέσποινα Θεοτόκε, οἵτινες πατέρα καὶ γίνοντας ἄγιον πνεῦμα μὴ πιστεύσαντες καὶ Θεοτόκον μὴ δικαιολογοῦντες etc. Ad finem Maria precatur ut ab angelis ducatur ἐμπροσθεν τοῦ ἀνράτου πατρός, καὶ ἐκχέωμεν δάκρυα διὰ τοὺς ἀμαρτωλούς. Archangelo respondente se cum angelis septies per diem et septies per noctem precess pro peccatoribus facere, sed frustra, exclamat: φίψατέ με ἐμπροσθετε τοῦ ἀνράτου πατρός. Postquam vox respondit: οὐκ ἔχω πᾶς ἐλεήσω αὐτούς, rursus precatur advocatis Iohanne baptista, prophetis, patriarchis, martyribus, eremitiis, iustis. Vox auditur: τίνος ξεκέν με παρακαλεῖτε; Ipsa respondet: Peccatorum caussa. Tum responsum fit: διὰ τῆς μητρός μου τὰ δάκρυα καὶ διὰ τὴν παράκλησιν τῶν ἀγίων μου ἀγγέλων καὶ διὰ τὴν ἀγάπην τῶν προφητῶν καὶ ἐιδαστάλων καὶ μαρτύρων καὶ διὰ πάντας τοὺς ἀγίους μους χαρίζω ἀπεστιν τῶν ἀμαρτωλῶν etc. Postquam gratias egit Maria cum angelis, rursus vox auditur: ἀρατε τὴν ἐμὴν μητέρα ἐν τῷ παραδείσῳ etc. Sequitur: εὐθὺς τὸ ἄρμα τὸ χερουβικὸν παρέστησεν αὐτὴν ἐν τῷ παραδείσῳ. Ibi pios videt eorumque virtutes a Michaeli ipsi indicantur. Sed haec pars libelli brevissima est et quasi appendicem eorum quae praecesserunt efficit.

Similis operis posterior pars superest in cod. Par. 1631. saeculi fere decimi tertii. Fragmentum incipit: ἡ δὲ ἀγία Θεοτόκος παρακαλεῖ καὶ δισποιεῖ τὸν Θεόν λέγουσα· ἐλέησον τὸν κόσμον σου καὶ μὴ ἀπολέσῃς τὰ ἔργα τῶν χειρῶν σου. ἐμπροσθεν δὲ τοῦ Θρόνου παρειστήκεισαν ἀγγέλων τάξεις καὶ τάγματα ἀναριθμητα· παρίσταντο δὲ προφῆταις καὶ ἀπόστολοι καὶ μάρτυρες κάτω καθιεροί, παρακαλοῦντες καὶ αὐτοὺς διὰ τοὺς ἀμαρτωλούς. καὶ εἰδον ἔτερον τάγμα προθερὸν ὡς πᾶρα ἔξαστραπτῶν (sic). καὶ εἶπεν μοι ὁ ἄγγελος· οὗτοι εἰσιν τὰ ἔξαπιτέριγα καὶ τὰ χερουβίμ. ἐν μέσῳ δὲ αὐτῶν ἔκειτο τροχός, οὐ τὸ εἰδος αὐτοῦ πλήρης (sic) διφθαλιμῶν, ἐν μέσῳ δὲ αὐτῶν πᾶρα . . .<sup>2</sup> ἐμπροσθεν αὐτοῦ ὡς εἰδος ἀνθρώπου. καὶ λέγει ὁ ἄγγελος· οὗτος ἐστιν ὁ τροχός τὸ ἄρμα ἡλιοῦ (sic), καὶ ὁ ἀνθρωπός ἐστιν ἡλίας ὁ προφήτης. καὶ εἰδον ἔτερον τάγμα ἔχοντα (sic) πτέριγας καὶ πρόσωπα τέσσαρα, τὸ μὲν ἐνφέροντα (sic) πρόσωπον ἀνθρώπου καὶ πρόσωπον ἀετοῦ καὶ

<sup>2</sup> Scriptum est αξων, litteris κν̄ super a suprascriptis.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερύγων -- καὶ ἐκέρδαγεν (sic, ad τάγμα referendum?) ἀκαταπιστώς λέγοντες ὅριος ὄγιος κύριος σαβαῶν -- (fol. 3.) καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἵδον λίμνην παμιεγένη, καὶ εἰπεῖ μοι δὲ ὄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἰορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὄποιερ ἵερενς ... <sup>3</sup> καὶ λέγει μοι δὲ ὄγγελος· οὗτος ἔστιν ἴωάννης ὁ βασιτιστής, καὶ εἰς τὸ ἀριστερὸν μέρος ἵδον λίμνην παμιεγένη, καὶ λέγει μοι δὲ ὄγγελος· αὕτη ἔστιν ἡ λίμνη ὥου πολάζονται γονεῖς καὶ ἀνάδοχοι οἱ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάλτιστα -- (fol. 6.) καὶ ἥραγέν με ὥου πολάζονται οἱ ἀμαρτιῶλοι, καὶ εἶδον ἐκεῖ ποταμὸν πύρινον, καὶ εἰς τὸ χεῖλος αὐτοῦ ἐκάθητο πλῆθος ἀνδρῶν καὶ γυναικῶν, καὶ λέγει μοι δὲ ὄγγελος· οὗτοί εἰσιν οἱ ἐπίνορκοι οἱ ἀδίκως διμύοισιν, οἱ ψευδομάρτυρες -- (fol. 7.) εἶτεν μοι δὲ ὄγγελος· οὗτοί εἰσιν οἱ ἀρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οἱ δῶρα λαμβάνονται καὶ τὸ δίκαιον οὐ κρίνονται -- (fol. 8.) οὗτοί εἰσιν οἱ πρεσβύτεροι, ἀββαΐδες, οἱ ἡγεμόνες τὸ μέρος καὶ ἀγγελικὸν σχῆμα· δημοίως καὶ διάκονοι καὶ οἱ κακοποιοῦντες τοὺς δυνάλους αὐτῶν -- (fol. 14.) διὸ πάτερ, Ἱερεῖς καὶ διάκονοι, δοῦλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, δῶμεν δόξαν τῷ Θεῷ. Ἐλεος καὶ ἀφεσιν ἀμαρτιῶν τῷ γράψαντι ἄμια καὶ τοῖς ἀκροασμένοις καὶ κτησαμένην etc.

Denique de a pocalypsi quae dicitur Danielis mentio facienda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: ἀποκάλυψις τοῦ προφήτου Ιανυῆλ περὶ τῆς συντελείας τοῦ κόσμου. In Parisensi 947: ἐσχάτη ὥρασις τοῦ Ιανυῆλ. In Par. 2180: ἐκ τῶν ἐσχάτων ὥρασεων τοῦ προφήτου Ιανυῆλ. Initium libri in Veneto sic: Τάδε λέγει κύριος παντοκράτωρ· οὐαὶ σοὶ γῆ, οἵτιν τὸ τῶν ἀγγέλων σχῆματρον<sup>1</sup> βασιλεύσει ἐν σοί. τότε ἐρεῖ κύριος παντοκράτωρ ἐνὶ τῶν ἀγγέλων αὐτοῦ λέγων· κάτελθε καὶ ἀρον τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀπὸ τῆς γῆς (Par. 2180. τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπὸ αὐτῆς), καὶ ποίησον ἵνα φάγωσιν οἱ ἄνθρωποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαιρόστειλον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἔτα<sup>2</sup> εἰπέ· κάτελθε ἐπὶ τὰ περι-

<sup>1</sup> Sequitur ἀλλάμενος, quod nec ἀλλόμενος nec ἀλάμενος substituendo narrari videtur.

<sup>2</sup> Ita Par. 2180. nisi quod σχυττρον habet; Ven. σχήπτωρ, Par. alter σχύπτωρ.

<sup>3</sup> In hoc accusativu ut h. l. et postea consentiunt Ven. et Parisiense.

βόλια (ita Ven., Parisienses -λαια ετ -λεα) καὶ τὰς νήσους καὶ σφράγισον αριδὸς χιλιάδας· τὸ μὲν δύμοιρον δῖψον καὶ τὸ τρίτον ἔασον. καὶ τὸ δεύτερον εἰπέ· κατελθε ἐπὶ τὰ δυσικὰ μέρη καὶ σφράγισόν μοι ασ' χιλιάδας· τὸ μὲν δύμοιρον δῖψον καὶ τὸ τρίτον ἔασον. καὶ τὸ τρίτον ἄγγελον εἰπέ· κατελθε ἐπὶ ἀσίαν, φριγίαν, γαλατίαν, καππαδοκίαν, συρίαν καὶ εἰς αὐτὴν τὴν μιτέρα τῶν πόλεων, καὶ σφράγισόν μοι χιλίας τριακοσίας ἔξιρωντα χιλιάδας· τὸ μὲν δύμοιρον δῖψον καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἔασον. οὐαὶ σοὶ γῆ ἐν τῷρ βιστάρων ὃν μέλλει ἔξαποστεῖλαι κύριος παντοκράτωρ ἐπὶ σέ· ἀκρίδιας ἀγρίας καὶ ἀναιμάκτας (ἀκρίδ. ἀγρ. καὶ ἀν. ex Par., om Ven.), καὶ οὔτε ζῶντα ἡ (Par. οὔτε) δένδρον μέλλουσιν ἄψασθαι (Par. ἄπτεσθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετανοήσαντας (Par. - νοοῦντας) διὰ (Par. ἐπὶ) τὰς πολλὰς αὐτῶν δημαρτίας καὶ (άμ. κ. ex Par., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ μαστιγώσουσιν αὐτοὺς μῆρας ἡ, ξως οὖν ἀπελθόντες μικραφίσωσιν (Par. - ίσουσιν) τοὺς τεθναμένους καὶ εἴπωσιν· μικροί ἐστε, δτι οὐκ ἐτίχετε ἐπὶ τὰς ἡμέρας ταύτας (Par. ἐν ταῖς ἡμέραις ταύταις). καὶ ἐκ προστάγματος θεοῦ ἀναβίσεται τὴν ἀπὸ τῆς θαλάσσης, καὶ ἡ γῆ ζῶσα ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβίσεται ἐπὶ τὴν ἐπτάλιοφον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ ἥλιου. οὐαὶ (Par. καὶ οὐαὶ) σοὶ ἐπτάλιοφε ἐκ τῆς τοιαύτης ὁργῆς, δταν κυκλαδῆς ὑπὸ στρατοπέδου πολλοῦ (Par. - πέδων πολλῶν<sup>3</sup>) καὶ κυριευθῆς ὡς διὰ μικροῦ πράγματος, καὶ τὰ ὥραια σον τείχη πεσοῦνται ὡς σινιάλστον (? cod. σικηλάτω), καὶ πατήσει τὸ μεράκιον ἐπὶ σὲ ἐλεεινήν (cod. -νῆ), τὸ σκῆπτρον (cod. rursus -πτωρ) θήσει καὶ ἐν αὐτῷ οὐ μείνη, καὶ βάλῃ τὰς χεῖρας αὐτοῦ εἰς τὰ ἄγια τοῦ θεοῦ θισιαστήρια, καὶ τὰ ἄγια ἀποχρίσουσιν (ita scriptum est) καὶ δώσοισι ταῦτα τοῖς νίοις τῆς ἀπωλείας. καὶ ἐγερθήσεται ὁ ὄφις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ διάδημα αἵτον ἀνακολπωσάμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ πρὸ μικροῦ, οἱ δὲ νίοι τῆς ἀπωλείας στηρίξαντες δώσοντι τὰ πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἥλιου· καὶ οὕτως δώσει ὁ ὄφις ὁ κοιμώμενος θάνατον ὄσιον (sic), καὶ κρατήσει ἐπὶ τὴν ἐπτάλιοφον τὸ ξανθὸν γένος etc. Extrema sunt: καὶ ἐν τῷ ὑποστρέφεσθαι αἵτον ἀνοικθήσονται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες πλοιτήσωσιν, καὶ οὐδεὶς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρπὸν αἵτης ἐπταπλασίονα, καὶ τὰ ὄπτα τὰ πολεμικὰ γενήσονται εἰς δρέπανα. καὶ βισιλεύσει ἔτη λέσ, καὶ μετ' αἵτον (cod. αἵτον)

<sup>3</sup> Ab hoc inde loco textum Parisiensem non amplius exscripsi. Quae sequuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicibus correctum iri spero.

βασιλεύσει ἔτερος ἐξ αὐτοῦ ἔτη ιβ· καὶ οὗτος προϊδὼν τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἱεροσόλυμα ὥντα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ θεῷ. καὶ ἔκποτε βασιλεύσουσιν οἱ τέσσαρες οἵοι αὐτοῦ· διὰ μὲν πρῶτος ἐν φώμῃ, διὰ δεύτερος ἐν ἀλεξανδρείᾳ, διὰ τρίτος ἐν ἐπταλόφῳ καὶ διὰ τέταρτος ἐν θεσσαλονίκῃ. οὗτοι ἀλληλομαχήσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἵερεῖς καὶ τοὺς μοναχούς, καὶ συγκροτήσουσι πόλεμον ἀπὸ ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῷ μὴ εἰναι ἄνδρα χρίσμαν βασιλεύσει γυνὴ μαρτὶ ἐν τῇ ἐπταλόφῳ καὶ μὴ ἀνεὶ τὰ ἄγια τοῦ θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἐπταλόφου, φωνῇ μεγάλῃ λέγοντα· τίς θεὸς πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστῆσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἐπταλόφος καὶ καταπονεισθήσεται σύμψυχος ἐν βιθῷ, καὶ μόνος διὰ θρόνος ἔσται φαινόμενος· καὶ τὰ διαβανόμενα πλοῖα μέλλουσι θρηνεῖν τὴν ἐπταλόφον. καὶ οὕτως βασιλεύσει ἔτερος ἐν θεσσαλονίκῃ ἐπὶ χρόνου μικροῦ, καὶ εὐθὺς καταπονεισθήσεται καὶ αὐτή. καὶ μετὰ ταῦτα καταπονεισθήσεται ἡ σμέρινη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροβύλου (sed potius ἀνεμοστροβύλου scriptum est) ἐν τῇ θαλάσσῃ, καὶ οὕτως βασιλεύσει ὁ ἀντίχριστος, καὶ πράξει θαυμαστᾷ καὶ παράδοξα πράγματα καὶ μεγαλυνεῖ τοὺς ἴονταίνους καὶ τὸν κατακεκαμένον (cod. κατεκαμμ., Par. ἐσκαμμιένον) ναὸν ἀνοικοδομήσει, καὶ γενίσονται λιμοί, σεισμοί, καταπονεισμοί ἐπὶ πάσαν χώραν, καὶ τὰ ἴδιατα ἀπορρέενται, καὶ ἔτερος ἐπὶ γῆς οὐδεθήσεται. καὶ κραιήσει ὁ τρισκαιάρχας διάμιων ἔτη τρία<sup>4</sup>. τότε διὰ χρόνος ὡς μήρη διαβήσεται, διὰ μήρη ὡς ἐβδομάδας (ita Par., Ven. -μάδα), ἡ ἐβδομάδα ὡς ἡμέρα, ἡ ἡμέρα ὡς ὥρα, ἡ ὥρα ὡς στιγμή<sup>5</sup>, διὰ τοὺς ἐκλεκτοὺς τοῦ θεοῦ καὶ τοὺς δούλους αὐτοῦ (Par. οὐ καὶ τ. δού. αὐτ.). μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει ὁ θεὸς (Par. add παντοκράτωρ) πῦρ ἐπὶ τὴν γῆν, καὶ κατακαήσεται ἡ γῆ πύκας (sic Ven.) τριάκοντα (Par. κατακαύσει αὐτὴν πύκεις λγ'). τότε βοήσει ἡ γῆ πρὸς τὸν θεόν (Par. οὐδάνιον pro θε.) παρθένος εἰμί, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὥστε κάρητης ἐνειληθήσονται καὶ (Par. οὐ οὐρανοὶ υσque καὶ) οἱ ἀγγελοὶ τοῦ θεοῦ τὰς σάλπιγγας δύσσουσιν, καὶ οἱ ἀπὸ αἰῶνος νεκροὶ ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι σταθήσονται ἐκ δεξιῶν τοῦ νυμφίου, οἱ δὲ ἀμαρτωλοὶ ἐξ εἰωνύμων· καὶ οἱ μὲν δίκαιοι κληρονομήσονται τὸν παράδεισον, οἱ δὲ ἀμαρτωλοὶ κληρονομήσονται καὶ αὐτοὶ τὴν αἰώνιον κόλασιν· ἵστηντο δυσθῆναι ἡμᾶς, προσ-

<sup>4</sup> Par. add ἡ, quod ἡμῖν explicandum videtur. Item paullo post habet τῶν τριῶν ἡ χρόνων.

<sup>5</sup> ὡς ὥρα ετ ὡς στιγμή Par., Ven. ὡς ὥραν ετ ὡς στιγμήν.

κινεῖν δὲ πατέρα νίδν καὶ ἄγιον πνεῦμα, τριάδα δμοούσιον καὶ ἀχώριστον, εἰς τοὺς ἀπεράντους αἰώνας ἀμήν. Ab his inde a voce ἐγερθήσονται satis differt Parisiensis codex (2180.), in quo sic pergitur: καὶ τότε φανήσεται τὸ σημείον τοῦ ζωοποιοῦ σταυροῦ προπορευόμενον ἀπὸ οὐρανῶν· εἰτα καὶ αὐτὸς ἡμῶν δ κύριος ἡγοῦς χριστὸς καταβίσεται καὶ σταθήσει ἐπὶ τοῦ οὐρανοῦ (cod. τοὺς οὐκούς) δανίδ, καὶ προεντρεπτίσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἀμαρτωλοὺς ἐξ εἰωνύμων. τότε αἱ βίβλοι ἀνυκθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἀμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι κληρονομήσονται τὴν αἰώνιον ζωήν, οἱ δὲ ἀμαρτωλοὶ κόλασιν ἀπέραντον. Ἱεροσθείημεν χάριτι καὶ φιλανθρωπίᾳ τοῦ κιρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἡγοῦς χριστοῦ, ὃ πρέπει πᾶσα δόξα, κράτος, τιμῆς καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἄγιῳ πνεύματι εἰς τοὺς αἰώνας τῶν αἰώνων ἀμήν. Quae dedimus, in Veneto et Parisiensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathanasii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „Βαρούχ, Ἀμβρακόν, Ἐξειήλ καὶ Ιανιήλ ψευδεπίγραφα“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsis Veteris Testamenti Apocryphis.

V.

IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.

TRANSITUS MARIAE A.

VII.

TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguis translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent<sup>1</sup>. At errarunt utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscripsere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitum Mariae B diximus, in prologo, qui a textu nostro Veneto abest

<sup>1</sup> Huc spectant verba Combetisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alia in Mariæ assumptionem, paucis diversa ab iis quae exstant nomine S. Melitonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius mihi premere quam minus certa nixis veritate aliorum fidem elevare.“

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in *Retract.* in *Act. App. cap. VIII.* Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Gracci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „*Liber qui appellatur Transitus, id est Adsumptio<sup>2</sup> sanctae Mariae, apocryphus*“) propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariae scriptum eiusmodi significari videtur<sup>3</sup>. Quum autem in decreto illo §. 18 damnatio praecedat „*omnium librorum quos fecit Leucius discipulus diaboli*“, certe veri est similis §. 28 alium quam Leucii de transitu Mariae librum damnari; nisi forte nullo auctore nominato quicquid *Transitus Mariae* inscribatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haereticum de transitu Mariae commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum componuisse librum, quo quidem ad Leucii scripturam extirpandam usum se dixit Pseudo-Melito.

Quantopere autem *Transitus* ille Mariae unique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpres illi satis haberent Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt, quemadmodum hoc ipsis anno tres libros Syriacos in lucem protraxit William Wright *vir clarissimus*<sup>4</sup>, qui-

<sup>2</sup> *Verba ad eum Adsumptio in pluribus ordi. desiderantes.*

<sup>3</sup> *Hui auctor ad Paulum et Iudicium et de re et apocrypham asserti non forte si errare in mecum ostendit illud apocryphon de transitu claudem virginis, dubio pro rebus erigitur. Ceterum in eo versum nulli dicentes additum utrum exponere fuisse videntur non responde. speculatorum versus Novumque Mariam in vobis baptizat conversionis vobis habentur, ac obiectum relatio responde.*

<sup>4</sup> *Editor novae scriptae Constitution in the Apocryphal Literature of the New Testament, collected and edited from Syriac MSS. in the British Museum, London 1863. And into English ante p. 1. a. secunda huc anno collectarum etiam editione Huius compilationis exponere vobissumus in Journal of Semitic Literature, in divitiora generibus singulariter novi faciliusque conversione leuissimi et apertissimi.*

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit<sup>5</sup>;

<sup>5</sup> Titulus libri est: Ioannis apostoli de transitu beatae Mariae virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quae fere in Syriacis et Arabicis respondent capituli 12 textus Graeci. Is enim locus ex iis est qui certe per singula comparari possunt. *Syrus igitur sic* (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Berytus; and to Bartholomew in Armenia; and to Thaddaeus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Phillip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item *Arabs* (apud Enger. p. 39): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dixit: haec ibit ad discipulos socios tuos iisque ad dominum beatam Mariam salutandam advenient, quia in sua quinque urbe et loco certiore feci, oisque currus quibus huc vohentur in nube lucida paravi. Et Simeoni Cephae Romae notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, eisque dixi: oblatione facta Bethlehem propera, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter iactae sagittae spatiis Roma aberat et cum Iudeis disputabat; Iudaeique eum irridebant dicebantque: profecto sermo tuus non accipietur, quia tu nomen Christi praedicas, tu es Tarso ortus nosque te novimus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiore feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiae Sindiaeque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post haec Matthaeum, tum Iacobum. Et postquam vivos ex iis certiores feci, ad mortuos ivi, Philippum, Andream fratrem Simeonis Cephae, Lucam, Simeonem Cananaeum, Marcum Bartholomaeumque, eisque dixi: agite, sepultra vestra relinquite, et ne credatis diem novissimum venisse; nou enim iam extremum tempus est. Verum Bethlehem properate, dominam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ *Syrus alter* (vide Journ. of Sacr. Lit.) magis cum Arabe consentit. Ita ille habet quae de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borgiae Georg. Zoega indicavit\*. Sed praeter orientales etiam Latini docent quam varie transitus Mariane ab interpretibus exultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus, and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto hem: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

\* Vide pag. 223. num. CXX. Zoega inde haec excerpit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanaciones, multa docuit apostolos frequenter eam invisentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecepit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolis quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum sufflamenta emere, Iohannem taedas. Sindonium adlatum sternit instar lecti et odoribus adsperrgit. Ad orandum se convertit, petens a deo ut removeat lapides offensionis et larvas dolosas, ut qui a sinistris dei procident coram ea, qui a dextris accedant cum gaudio, ut potestates tenebrarum pudore afficiantur et draco videntes eam abscondat se, quiescatque fluvius ignis quo explorantur iusti et peccatores. Et sic super sindonii sufflamentisque se componit dormitura. Descendit dominus de celo super curru Chernbin, eamque consolatus mortem arcessit, qua visa anima Mariane evolat in sinum filii. Mortua est die Ian. XX, qui est XXI (XXV) mensis Tobe. Praecipit Iesus apostolis ut corpus sepeliant in valle Iosaphat.“ Praeterea extreamam libri partem ipso textu Sahidico adposuit, cumquo vertit Ed. Dulaquier l. l. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse apparere. Praetereaque aliam eiusdem rei expositionem ex codice Ambrosiano descriptissimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritate in repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas medii aevi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt<sup>7</sup> et auctorem libri passionalis<sup>8</sup> hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aëre dicta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem sacc. septimi fecit<sup>9</sup>. Quem enī sermōnē de dormitione Mariae scripsit, cum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro inveniatur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν ἴωάννου ἀρχιεπισκόπου Θεσσαλονίκης λόγος πάνταν διφέλιμος εἰς τὴν κοιμησιν τῆς ὑπερφαγίας δεσποινῆς ἡμῶν θεοτόκου καὶ δειπαρθένου μαρίας. Textus incipit: Τῇ Θαυμαστῇ καὶ ὑπερενδόξῳ καὶ ὄντεως μεγάλῃ τοῦ παντὸς κόσμου δεσποινῇ καὶ δειπαρθένῳ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἡγοῦν χριστοῦ μητρὶ καὶ ἀληθῶς θεοτόκῳ ὑπὸ πάσης τῆς ὑλῆς οὐρανὸν τῆς τε (? vide infra Coisl. 121) καὶ αἰσθητῆς διακοσμήσεως ἀξιόχρεος (sic) ὑμνος ἀδεσθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, οἶμαι, καὶ

<sup>7</sup> Eius carmen editum est apud Hauptium: *Zeitschrift für deutsches Alterthum*, vol. VIII, pag. 156 sqq.

<sup>8</sup> Vide editionis Hahnianae pag. 120 sqq. Inscriptur ea pars quae de transitu Mariae agit: „Hie sprichet das buoch von unser vrowen ende“.

<sup>9</sup> Praecessit eum (circa initia saec. septimi) sermōnē simili Modestus archiepisc. Hieros., cuius ἔγχωματον εἰς τὴν κοιμησιν τῆς παναγίας θεοτόκου commemorat Photius in biblioth. cod. 275. Sed etiamnum in libris scriptis inveniatur, ut in cod. Coisl. 274. Cf. Montfaucon. Bibl. Coisl. pag. 889.

Θεοφιλῶς, ὡς ἄτε μητρὶ καὶ Θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνάτεφον λαχεῖν ἔχειν ἀξίωμα, τὴν μητέρα κεκληθεῖσα Θεοῦ, καὶ μόνην ἐπερκεῖσθαι τὸν ὑπερφορμιών τε καὶ ἐπιγείων, ἀλλά γε μὴν καὶ διὰ τὸ τῇ ὅλῃ κτίσει δί' αὐτῆς γενήμενον εὐεργέτημα ἐν τῇ τοῦ μηνογενοῦς αὐτῆς νίον ἐνσάρκως ἐπὶ γῆς . . .<sup>10</sup> παρονσίᾳ. οὐκοῦν ἐορταστέον τῆς Θεοτίκου τὴν κοίμησιν ἅμα ταῖς Θείαις καὶ γιλεάρτους δινάμεσι. Paullo post legitur: ὅφειλον δὲ τοῦ λόγου ἡδη παιίσουμι τὰ περὶ τῆς κοιμήσεως ἥγουν ἀναπαιίσεως καὶ πρὸς θεὸν μεταστάσεως μαρίας τῆς Θεοτόκου, καὶ ἀπερ αὐτῇ ἀπεκαλύφθη ἄρρητα μιστήρια, πᾶσιν ἐκτραπορικῶς διηγούμενος. ἦνίκα γὰρ ἔγρα ραφία παρὰ τοῦ κιρίου ὅτι ἀποιίθεται τὸ ἄφθοφον αὐτῆς σῶμα, ἥλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἰπεν αὐτῇ· μαρία, ἐγερθεῖσα λάβε τοῦτο τὸ βραβεῖον, ὃν (sic) δέδωκε μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸν τοῖς ἀποστόλοις, ἵνα πρατίσαντες αὐτὸν ἴμνήσωσιν ἐμπροσθέν σου, διότι μετὰ τρεῖς ἡμέρας ἀποτίθῃ τὸ ἄχραντον σῶμά σου· ἴδον γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρὸς σε ὁ δεσπότης -- ὅτε οὖν εἰπον πάντες τὸ ἄμιγρ, αἰθισ ἡσπάσαντο ἀλλήλους. καὶ εἰθέως ἐξελθῶν ὁ ἴωάννης ἥλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογήσατέ με πάντες. καὶ ἴδοντες αὐτὸν ἴσπάσαντο αὐτὸν ἔκαστος κατὰ τὴν ἴδιαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἴωάννην· ἀγαπητὲ τῷ κιρίῳ, πότε ὡδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἡδη ἔχεις; καὶ εἰπεν ἴωάννης· ἀκούσατε ἀδελφοὶ τὸ σιμιράν μοι. ἐγὼ ἡμῖν ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόματι σάρδις (cod. σάρδης) -- καὶ προσῆγε πέτρος ἴμνων καὶ λέγων· ἐξῆλθεν ἴσραὴλ ἐξ αἰγύπτου ἐν στύλῳ πτερός νεφέλης, ἀλληλούϊα· ὁ δὲ κύριος προῆγεν αὐτούς, ἀλληλούϊα· -- ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάτεξε γὰρ ἐκείνους ὁ Θεὸς πρῶτον μὲν ἐν ἀρασίᾳ, μετέπειτα δὲ πῦρ κατίγγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς -- καὶ ἐν τῇ φοιβερῇ ἐλεύσει καὶ φρικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσωπολήπτου κρίσεως τοῦ νίον αὐτῆς καὶ Θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσεως ἔξαιροιμενοι, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθείμεν, ὅτι τοῦ Θεοῦ καὶ πατρὸς ἐστιν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Alihi eundem sermonem ad ipsum Iohannem evangelistam

<sup>10</sup> Σερνίτης διοίκτον ἄφατον (item παρουσίαν scriptum est). Cf. eundem locum in cod. Colai. 181.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερύγων -- καὶ ἐκένθετεν (sic, ad τάγμα referendum?) ἀκαταπαύστως λέγοντες ἄγιος ἄγιος κύριος σαβαὼν -- (fol. 3.) καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἵδον λίμνην παμμεγένη, καὶ εἶπε μοι ὁ ἄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἵορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὥσπερ ἴερενδες . . . καὶ λέγει μοι ὁ ἄγγελος· οὗτη ἐστιν ἡ λίμνη ὥπου κολάζονται γονεῖς καὶ ἀγάδοχοι οὐ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάπτιστα -- (fol. 6.) καὶ ἔρχεται μετὰ τοῦ κολάζονται οἱ ἀμαρτωλοί. καὶ εἶδον ἐκεῖ ποταμὸν πτέρινον, καὶ εἰς τὸ χεῖλος αὐτοῦ ἐκάθησος πλῆθος ἀνθρώπων καὶ γυναικῶν. καὶ λέγει μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἐπίνοιοι οἱ ἀδίκιας ὅμινοισιν, οἱ ψευδομάρτυρες -- (fol. 7.) εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἀρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οὐδὲν δῶρα λαμβάνονται καὶ τὸ δίκαιον οὐ κρίνονται -- (fol. 8.) οὗτοί εἰσιν οἱ πρεσβύτεροι, ἀββάδες, οἱ ἡγιεῖστες τὸ μέγα καὶ ἄγγελον σχῆμα· ὅμινοις καὶ διάκονοι καὶ οἱ καπονιοῦντες τοὺς δούλους αὐτῶν -- (fol. 14.) διὸ πάτερες, ἴερεις καὶ διάκονοι, δοῦλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, δῶματα δόξαν τῷ Θεῷ. Ἐλεος καὶ ἀφεσιν ἀμαρτιῶν τῷ γράψαντι ἄμα καὶ τοῖς ἀκροασαμένοις καὶ κτησαμένοις etc.

Denique de apocalypsi quae dicitur Danielis mentio facienda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: ἀποκάλυψις τοῦ προφήτου Δανιήλ περὶ τῆς συντελείας τοῦ κόσμου. In Parisiensi 947: ἐσχάτη ὥρασις τοῦ Δανιήλ. In Par. 2180: ἐκ τῶν ἐσχάτων ὥρασεων τοῦ προφήτου Δανιήλ. Initium libri in Veneto sic: Τάδε λέγει κύριος παντοκράτωρ· οὐαὶ τοὶ γῆ, ὅταν τὸ τὸν ἀγγέλων σκῆνιτρον<sup>1</sup> βασιλεύσει ἐν τοῖς τόποις ἀριστερῶν τοῦ ἀλήθειας καὶ τοῖς εἰρήνην ἀπὸ τῆς γῆς (Par. 2180. τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπὸ αὐτῆς), καὶ ποίησον ἡταφάγωσιν οἱ ἀνθρώποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαπόστελον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἔτα<sup>2</sup> εἰπε· κάτελθε ἐπὶ τὰ περι-

<sup>1</sup> Sequitur ἀλλάμενος, quod nec ἀλλόμενος nec διάχμενος substituendo sannari videtur.

<sup>2</sup> Ita Par. 2180. nisi quod σχυπτρον habet; Ven. σχήπτωρ, Par. alter σχύπτωρ.

<sup>3</sup> In hoc accusativo ut h. l. et postea consentiunt Ven. et Parisienses.

βόλια (ita Ven., Parisienses -λαια ετ -λεα) καὶ τὰς νήσους καὶ σφράγισον αριθμὸν χιλιάδας· τὸ μὲν δύμοιρον δῖψιν καὶ τὸ τρίτον ἔασον. καὶ τὸν δεύτερον εἰπέ· κάτελθε ἐπὶ τὰ δυσικὰ μέρη καὶ σφράγισόν μοι αὐτὸν χιλιάδας· τὸ μὲν δύμοιρον δῖψιν καὶ τὸ τρίτον ἔασον. καὶ τὸν τρίτον ἄγγελον εἰπέ· κάτελθε ἐπὶ ἀσίαν, φριγίαν, γαλατίαν, καππαδοκίαν, σιρίαν καὶ εἰς αὐτὴν τὴν μητέρα τῶν πόλεων, καὶ σφράγισόν μοι χιλίας τριακοσίας ἔξιμοντα χιλιάδας· τὸ μὲν δύμοιρον δῖψιν καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἔασον. οὐαὶ σοὶ γῆ ἐκ τῶν βισάρων ὃν μέλλει ἔξαποστεῖλαι κύριος παντοκράτωρ ἐπὶ σέ· ἀκρίδις ὁρίας καὶ ἀναιμάκτας (ἀκρίδ. ἀγρ. καὶ ἀν. ex Par., om Ven.), καὶ οὐτέ ζῶντας ἡ (Par. οὐτέ) δένδρον μέλλονταν ἀψασθαι (Par. ἀπτεσθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετανοίσαντας (Par. - νοοῦντας) διὰ (Par. ἐπὶ) τὰς πολλὰς αὐτῶν ἀμαρτίας καὶ (ἅμ. κ. ex Par., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ μαστιγώσουσιν αὐτοὺς μῆρας ιή, ξως οὖν ἀπελθόντες μακαρίσωσιν (Par. - ισουσιν) τοὺς τεθναιμένους καὶ εἴπωσιν· μακάριοι ἐστε, διτοὶ οὐκ ἐτίχεστε ἐπὶ τὰς ἡμέρας ταύτας (Par. ἐν ταῖς ἡμέραις ταύταις). καὶ ἐκ προστάγματος θεοῦ ἀναβίσεται πῦρ ἀπὸ τῆς θαλάσσης, καὶ ἡ γῆ ζῶσα ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβίσεται ἐπὶ τὴν ἐπτάλιορον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ ἥλιου. οὐαὶ (Par. καὶ οὐαὶ) σοὶ ἐπτάλιορε ἐκ τῆς τοιαύτης ὁργῆς, διταν κικλωθῆς ὑπὸ στρατοπέδου πολλοῦ (Par. - πέδων πολλῶν<sup>3</sup>) καὶ κυριευθῆς ὡς διὰ μικροῦ πρόγυματος, καὶ τὰ ὥραια σον τείχη πεσοῦνται ὡς σικυήλατον (? cod. σικηγήλατω), καὶ πατήσει τὸ μεράκιον ἐπὶ σὲ ἐλεεινήν (cod. -νῆ), τὸ σκῆπτρον (cod. rursus -πιωρ) θήσει καὶ ἐν αὐτῷ σὲ μείη, καὶ βάλῃ τὰς χεῖρας αὐτοῦ εἰς τὰ ἄγια τοῦ θεοῦ θισιαστήρια, καὶ τὰ ἄγια ἀποκρίσουσιν (ita scriptum est) καὶ δώσονται ταῦτα τοῖς νίοις τῆς ἀπωλείας. καὶ ἐγερθήσεται ὁ ὄφις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ διάδημα αὐτοῦ ἀνακοιλωσάμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ πρὸ μικροῦ, οὐ δὲ νίοις τῆς ἀπωλείας στηρίξατες δώσονται τὰ πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἥλιου· καὶ οὐτεις δώσει ὁ ὄφις ὁ κοιμώμενος θάρατον ὄσιον (sic), καὶ κρατήσει ἐπὶ τὴν ἐπτάλιορον τὸ ξανθὸν γένος etc. Extrema sunt: καὶ ἐν τῷ ὑποστρέφεσθαι αὐτὸν ἀνοικιζόνται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες πλουτήσωσιν, καὶ οὐδεὶς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρπὸν αὐτῆς ἐπταπλασίονα, καὶ τὰ ὅπλα τὰ πολεμικὰ γενήσονται εἰς δρέπανα. καὶ βισιλεύσει ἔτη λέσ, καὶ μετ' αὐτὸν (cod. αὐτοῦ)

<sup>3</sup> Ab hoc inde loco textum Parisiensēm non amplius exscripsi. Quae se-  
quuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicil-  
bus correctum iri spero.

βασιλεύσει Έτερος ἐξ αὐτοῦ ἔτη ιβ· καὶ οὗτος προϊδὼν τὸν Θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἰεροσόλυμα ἵνα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ Θεῷ· καὶ ἔκτιτο βασιλεύσοντιν οἱ τέσσαρες νίοι αὐτοῦ· ὃ μὲν πρῶτος ἐν φώμῃ, ὃ δεύτερος ἐν ἀλεξανδρείᾳ, ὃ τρίτος ἐν ἐπταλόφῳ καὶ ὃ τέταρτος ἐν Θεσσαλονίκῃ. οὗτοι ἀλληλομισχήσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἰερεῖς καὶ τοὺς μοναχούς, καὶ συγκροτήσουσι πόλεμον ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῷ μὴ εἰναι ἄνδρα χρήσιμον βασιλεύσει γυνὴ μιαρὰ ἐν τῇ ἐπταλόφῳ καὶ μὴ ἀνεῖ τὰ ἄγια τοῦ Θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἐπταλόφου, φωνῇ μεγάλῃ λέγοντα· τίς θεός πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστῆσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἐπταλόφος καὶ καταποντισθήσεται σύμψιχος ἐν βραχῷ, καὶ μόνος ὁ ξηρόλοφος ἔσται φαινόμενος· καὶ τὰ διαβατινόμενα πλοῖα μέλλουσι θρηγεῖρ τὴν ἐπταλόφον. καὶ οὕτως βασιλεύσει Έτερος ἐν Θεσσαλονίκῃ ἐπὶ χρόνον μιαροῦ, καὶ εὐθὺς καταποντισθήσεται ἡ σμύρνη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροφούλοιν (sed potius ἀνεμοστροφούλοιν scriptum est) ἐν τῇ Θαλάσσῃ, καὶ οὕτως βασιλεύσει ὁ ἀνίχνιστος, καὶ πράξει θαυμαστὰ καὶ παράδοξα πράγματα καὶ μεγαλυνεῖ τοὺς λοιδαίους καὶ τὸν καταπεκαμένον (sol. κατεκαμμ., Par. ἐσκαμμιένον) ταὸν ἀνοικοδομητήσει, καὶ γενήσονται λιμοί, σεισμοί, καταποντισμοὶ ἐπὶ πάσαν χώραν, καὶ τὰ ὄντα ἀποφύγοντι, καὶ ἔνεδες ἐπὶ γῆς οὐ δοθήσεται. καὶ κραυγήσει ὁ τριπατιάφασις διάμιων ἔτη τρία<sup>4</sup>. τότε δὲ χρόνος ὡς μὴν διαβήσεται, δὲ μὴν ὡς ἑβδομάς (ita Par., Ven. -μάδα), ἡ ἑβδομάς ὡς ἡμέρα, ἡ ἡμέρα ὡς ἥμερος, ἡ ἥμερος ὡς στιγμή<sup>5</sup>, διὰ τοὺς ἐκλεκτοὺς τὸν Θεόν καὶ τοὺς διόλους αὐτοῦ (Par. οὐ καὶ τ. δού. αὐτ.). μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει δὲ θεός (Par. add παντοκράτωφ) πῦρ ἐπὶ τὴν γῆν, καὶ κατακαίσεται ἡ γῆ πήχας (sic Ven.) τριάκοντα (Par. κατακαύσει αὐτὴν πήχεις λγ'). τότε βοήσει ἡ γῆ πρὸς τὸν Θεόν (Par. οὐράνιον προ Θε.). παρθένος εἰμί, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὀσεὶ κάρτης ἐνειληθήσονται καὶ (Par. οὐ οὐρανοὶ οὐδεὶς αὐτοῖς ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι στειθήσονται ἐν δεξιῶν τοῦ θυμφίου, οἱ δὲ ἀμαρτωλοὶ ἐξ εἰωνύμων· καὶ οἱ μὲν δίκαιοι κληρονομήσοντι τὸν παράδεισον, οἱ δὲ ἀμαρτωλοὶ κληρονομήσοντι καὶ αὐτοὶ τὴν αἰώνιον κόλασιν· ἵστηνοτο δυσθῆναι ἡμᾶς, ιροσ-

<sup>4</sup> Par. add ἡ, quod ἡμίσυ explicandum videtur. Item paullo post habet τῶν τριῶν ἡ χρόνων.

<sup>5</sup> ὡς ὥρα ετ ὡς στιγμή Par., Ven. ὡς ὥραν ετ ὡς στιγμήν.

κινεῖν δὲ πατέρα νίδν καὶ ἄγιον πνεῦμα, τριάδα δμοούσιον καὶ ἀχώριστον, εἰς τὸν ἀπεράντον αἰώνας ἀμήν. Ab his inde a voce ἐγερθήσονται satis differt Parisiensis codex (2180.), in quo sic pergitur: καὶ τότε φανήσεται τὸ σημεῖον τοῦ ζωοποιοῦ σταυροῦ προπορευόμενον ἀπὸ οὐρανῶν· εἰτα καὶ αὐτὸς ἡμῶν ὁ κύριος ἡγούμενος χριστὸς καταβίσεται καὶ σταθήσει ἐπὶ τοῦ οἴκου (cod. τὸν οἴκοις) δανίδ, καὶ προειπετείσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἀμαρτωλοὺς ἐξ εἰωνύμων. τότε αἱ βίβλοι ἀνοιχθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἀμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι οληφονομῆσονται τὴν αἰώνιον ζωήν, οἱ δὲ ἀμαρτωλοὶ κόλασιν ἀπέραντον· ἵες δισθείμεροι χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἡγοῦς χριστοῦ, ὃ πρέπει πᾶσα δόξα, κράτος, τιμῆς καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἀγίῳ πνεύματι εἰς τὸν αἰώνας τῶν αἰώνων ἀμήν. Quae dedimus, in Veneto et Parisensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathaniastii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „Βαρούχ, Αμβακούμ, Ἐζεκὴλ καὶ Δανὴλ ψευδεπίγραφα“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsis Veteris Testamenti Apocryphis.

V.

IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.

TRANSITUS MARIAE A.

VII.

TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguis translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent<sup>1</sup>. At errarunt utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscripsere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitum Mariae B diximus, in prologo, qui a textu nostro Veneto abest

<sup>1</sup> Huc spectant verba Combefisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alia in Mariæ assumptionem, paucis diversa ab iis quae exstant nomine S. Melltonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius inibi premere quam inius certa nixis veritate aliorum fidem elevare.“

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in *Retract.* in *Act. App. cap. VIII.* Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Gracci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „*Liber qui appellatur Transitus, id est Adsumptio<sup>2</sup> sanctae Mariæ, apocryphus*“) propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariæ scriptum eiusmodi significari videtur<sup>3</sup>. Quum autem in decreto illo §. 18 damnatio praecedat „*omnium librorum quos fecit Leucius discipulus diaboli*“, certe veri est similius §. 28 alium quam Leucii de transitu Mariæ librum damnari; nisi forte nullo auctore nominato quicquid *Transitus* Mariæ inscribatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haereticum de transitu Mariæ commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum composuisse librum, quo quidem ad Leucii scripturam extirpandam usum se dixit Pseudo-Melito.

Quantoperc autem *Transitus* ille Mariæ ubique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpretes illi satis habuerunt Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt, quenadmodum hoc ipso anno tres libros Syriacos in lucem protraxit William Wright vir clarissimus<sup>4</sup>, qui-

<sup>2</sup> Verba *id est Adsumptio* in pluribus codd. desiderantur.

<sup>3</sup> Ibi auctor ad Paulam et Eustochium ea de re se scripsisse asserit „*ne forte si venerit in manus vestras illud apocryphum de transitu eiusdem virginis, dubia pro certis accipiatis.* Ceterum in eo sermone multi dicuntur dubitare *utrum assumpta fuerit simul cum corpore, quemadmodum vacuum Mausoleum Mariæ in valle Iosaphat cernentibus ostendebatur, an abierit relicto corpore.*“

<sup>4</sup> *Librum suum inscripsit: Contributions to the Apocryphal Literature of the New Testament, collected and edited from Syriac MSS. in the British Museum, London 1865.* Sed iam paullo ante i. e. inuenito hoc anno ediderat aliam cladem libri recensionem eamque uberrinam in *Journal of Sacred Literature*, in duobus prioribus eiusdem anni fasciculis (mensium Iannaril et Aprilis).

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit<sup>5</sup>;

\* Titulus libri est: Ioannis apostoli de transitu beatae Mariae virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quae fere in Syriacis et Arabicis respondent capiti 12 textus Graeci. Is enim locus ex iis est qui certe per singula comparari possunt. Syrus igitur sic (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Berytus; and to Bartholomew in Armenia; and to Thaddaeus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Philip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item Arabs (apud Enger. p. 89): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dicit: haec ibit ad discipulos socios tuos iisque ad dominam beatam Mariam salutandam advenient, quia in sua quenque urbe et loco certiores feci, eisque currus quibus hue velcentur in nube lucida paravi. Et Simeoni Cephae Romae notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, eisque dixi: oblatione factu Bethlehem propora, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter iactae sagittae spatiis Roma aberat et cum Iudeis disputabat; Iudaeique eum irridebant dicebantque: profecto sermo tuus non accipietur, quia tu nomen Christi praedicas, tu es Tarso ortus nosque te novinus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiores feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiae Sindiaeque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post haec Matthaeum, tum Iacobum. Et postquam vivos ex iis certiores feci, ad mortuos ivi, Philippum, Andream fratrem Simeonis Cephae, Lucam, Simeonem Cananaeum, Marcum Bartholomeumque, eisque dixi: agite, sepultra vestra relinquette, et ne credatis diem novissimum venisse; non enim iam extrellum tempus est. Verum Bethlehem properate, dominam beatam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ Syrus alter (vide Journ. of Sacr. Lit.) magis cum Arabe consentit. Ita ille habet quae de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borgiaeorum Georg. Zoega indicavit\*. Sed praeter orientales etiam Latini docent quam varie transitus Mariac ab interpretibus exultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus, and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto hem: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

\* Vide pag. 223. num. CXX. Zoega inde haec excerpit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanationes, multa docuit apostolos frequenter eam inviscentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecepit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolis quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum suffimenta emere, Iohannem taedas. Sindonium adlatum sternit instar lecti et odoribus adspexit. Ad orandum se convertit, petens a deo ut removeat lapides offendit et larvas dolosas, ut qui a sinistris dei procidant coram ea, qui a dextris accedant cum gaudio, ut potestates tenebrarum pudore afficiantur et draco videns eam abscondat se, quiescentque fluvius ignis quo explorantur iusti et peccatores. Et sic super sindonii suffimentisque se componit dormitura. Descendit dominus de celo super curru Chorubim, eamque consolatus mortem arcessit, qua visa anima Mariano evolat in sinum filii. Mortua est die Ian. XX, qui est XXI (XXV) mensis Tobe. Praecipit Iesus apostolis ut corpus sepeliant in valle Iosaphat.“ Praeterea extreamam libri partem ipso textu Sahidico adposuit, eumquo vertit Ed. Dulaurier l. l. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse apparet. Praetereaque aliam eiusdem rei expositionem ex codice Ambrosiano descriptsimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritate repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas medii aevi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt<sup>7</sup> et auctorem libri passionalis<sup>8</sup> hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aere deiecta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem sacc. septimi fecit<sup>9</sup>. Quem enim sermonem de dormitione Mariae scripsit, cum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro invenitur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: *Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν ῥώμην ἀρχιεπισκόπου Θεοσαλονίκης λόγος πάνταν δρέπειμος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσμούντης ἡμῶν θεοτόκου καὶ αἰειπαρθένου μαρίας.* Textus incipit: *Τῇ Θαυμαστῇ καὶ ὑπερενδόξῳ καὶ ὄντως μεγάλῃ τοῦ παντὸς κόσμου δεσποτίῃ καὶ αἰειπαρθένῳ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἡρσοῦ χριστοῦ μητρὶ καὶ ἀληθῷ θεοτόκῳ ὑπὸ πάσης τῆς ὑπὸ οὐρανὸν τῆς τε (vide infra Coisl. 121) καὶ αἰσθητῆς διακονησάσεως ἀξιόχρεος (sic) ὥμινος δδεσθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, οἶμαι, καὶ*

<sup>7</sup> *Eius carmen editum est apud Hauptium: Zeitschrift für deutsches Alterthum*, vol. VIII, pag. 156 sqq.

<sup>8</sup> *Vide editionis Hahnianae pag. 120 sqq. Inscriptitur ea pars quae de transitu Mariae agit: „Hie spricht das buoch von unser vrouwen ende“.*

<sup>9</sup> *Praecessit eum (circa initia sacc. septimi) sermone simili Modestus archiepisc. Hieros., cuius ἔγχωμιον εἰς τὴν κοίμησιν τῆς παναγίας θεοτόκου commemorat Photius in biblioth. cod. 275. Sed etiamnum in libris scriptis invenitur, ut in cod. Coisl. 274. Cf. Montfauc. Bibl. Coisl. pag. 389.*

Θεοφιλῶς, ὡς ἄτε μητρὶ καὶ Θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνάτερον λαχεῖν ἔχειν ὀξεῖαμα, τὴν μητέρα κεκληθεῖσα Θεοῦ, καὶ μόνην ἐπερκεῖσθαι τῶν ἱνιερκοσμίων τε καὶ ἐπιγείων, ἀλλά γε μὴν καὶ διὰ τὸ τῇ ἡλή κτίσει δί' αὐτῆς γενθμενον εὐεργέτημα ἐν τῇ τοῦ μονογενοῦς αὐτῆς νίον ἐνσάρχως ἐπὶ γῆς ....<sup>10</sup> παροπτίᾳ. οὐκοῦν ἐνορταστέον τῆς Θεοτίκου τὴν κοιμήσειν ἄμα ταῖς Θείαις καὶ φιλεόρτησις δινάμεσι. Paullo post legitur: ἀρχὴν δὲ τοῦ λόγου ἡδη ποιίσθωμαι τὰ περὶ τῆς κοιμήσεως ἥγουν ἀναπαίσεως καὶ πρὸς Θεὸν μεταστάσεως μαρίας τῆς Θεοτόκου, καὶ ἀπερ ἀντῇ ἀπεκαλέσθη ἀρροτρα μιστήρια, πᾶσιν ἐκραντοφικῶς μηγούμενος. ἡρίκα γὰρ ἔγνω μαρία παρὰ τοῦ πιρίου ὅτι ἀποιίθεται τὸ ἄφθορον αὐτῆς σῶμα, ἡλθε πρὸς αὐτὴν ὁ μέγας ὄγγελος καὶ εἰπεν αὐτῇ· μαρία, ἐγερθεῖσα λόρε τοῦτο τὸ βραβεῖον, διν (sic) δέδωκέ μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸν τοῖς ἀποστόλοις, ἵνα κρατίσαιτες αὐτὸν ἡμινίσιωσιν ἔμπροσθέν σου, διήτι μετὰ τρεῖς ἡμέρας ἀποπίθῃ τὸ ἀχραντον σῶμά σου· ἴδον γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρὸς σε ὁ δεσπότης - - ὅτε οὖν εἰπον πάντες τὸ ἀμύρ, αἴθισ ἡσπάσαντο ἀλλήλους. καὶ εἰςθέως ἐξελθὼν ὁ ἴωάννης ἡλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογήσατέ με πάντες. καὶ ἴδοντες αὐτὸν ἡσπάσαντο αὐτὸν ἕκαστος κατὰ τὴν ἴδιαν ταξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἴωάννην· ἀγαπητὲ τῷ κιρίῳ, πότε ὁδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἡδη ἔχεις; καὶ εἰπεν ἴωάννης· ἀποίστε ἀδελφοὶ τὸ σιμβάν μοι. ἐγὼ ἡμιν ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόμισαι σάρδις (cod. σάρδης) - - καὶ προῆγε πέτρος ἔμπον καὶ λέγων· ἐξῆλθεν ἴσραὴλ ἐξ αἰγύπτου ἐν στίλῳ πιρὸς τεφέλης, ἀλληλούϊα· ὁ δὲ κύριος προηγεν αὐτούς, ἀλληλούϊα - - ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάταξε γὰρ ἔκείνους ὁ Θεὸς πρῶτον μὲν ἐν ἀρρασίᾳ, μετέπειτα δὲ πῦρ κατήγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς - - καὶ ἐν τῇ φυτεφῇ ἐλεύσει καὶ φρικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσωπολήπτουν κρίσεως τοῦ νιοῦ αὐτῆς καὶ Θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσσεως ἐξαιρούμενοι, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθείμεν, ὅτι τοῦ Θεοῦ καὶ πατρός ἔστιν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Alibi eundem sermonem ad ipsum Iohannem evangelistam

<sup>10</sup> Βερπίτις διοῖκτον ἄφατον (item παρουσίαν scriptum est). Cf. eundem locum in cod. Colsl. 121.

translatum vidimus, ut in codice Coislin. 121. ubi fol. 144 verso legitur: Ἰωάννου τοῦ ἀποστόλου καὶ θεόλογου λόγος εἰς τὴν ἀγίαν καὶ πανένδοξον κοίμησιν τῆς ἡπεραγίας θεοτόκου. Etiam ex hoc codice nonnihil excerpere placet; satis enim ab eo quem modo vidimus textu discedit. Incipit: Τῇ θαυμαστῇ καὶ ἐπερενθόξῳ καὶ δύντως μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ τῇ ἀειπαρθένῳ μητρὶ χριστοῦ τοῦ θεοῦ ἡμῶν καὶ ἀληθῶς θεοτόκῳ ὑπὸ πάσης τῆς ἐπινοφανίου δυναμέως ἀξιόχρεος (-ος sic) ὑμνος καὶ τιμῆ καὶ δόξα διὰ παντὸς ἐποφείλεται διὰ τὴν γενομένην δι' αὐτῆς εὐεργεσίαν τῆς ὅλης κτίσεως ἐν τῇ οἰκουμένᾳ τῆς ἐνσάρκου παρουσίας τοῦ μονογενοῦς τοῦ καὶ λόγου καὶ θεοῦ καὶ πατρός. αὕτη οὖν ἡ πάνταργος καὶ πανύμνητος θεοτόκος μετὰ τὸ ἑκούσιον κατὰ σάρκα πάθος καὶ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν εἰς οὐρανοὺς ἄνοδον τοῦ ἐξ αὐτῆς δι' ἡμᾶς σαρκωθέντος ἀληθινοῦ θεοῦ καὶ λόγου τοῦ ἐνανθρωπίσαντος χριστοῦ ἔμεινε μετὰ τῶν ἀποστόλων διωκοῦσα χρόνον βραχὺν περὶ τὴν τῆς Ιονδαίας χώραν καὶ ἵεροισιν ἥραγιημένον θεολόγου -- αὕτη ἡ βίβλος τῆς ἀναπαίσεως. ἥρικα ἔγνω μαρία ὑπὸ τοῦ κυρίου διὰ ἀποτίθη (certe codex ἀποτίθη, tamen potius cum Par. ἀποτίθεται corrigendum videtur) τὸ σῶμα, ἡλιθεν ἐπ' αὐτὴν ὁ μέγας ἄγγελος καὶ εἰπεν· ἐγερθεῖσα λάβε τὸ βραβεῖον τοῦτο ὃ ἔδωκε μοι ὁ φυτεύσας τὸν παράδεισον etc. Quae sequuntur fere prorsus cum altera scriptura conveniunt, nisi quod est ἀποστελεῖ πρός σε (sine ὃ δεσπότ.). Post plura alia refertur de singulorum apostolorum congregatione ad obsequias Mariae; tum haec de Paulo et Petro sequuntur. Θαυμαζόντων δὲ αὐτῶν εἰπεν πέτρος· ἀδελφοί, εἰξάμεθα εἰς τὸν θεόν τὸν συναθροίσαντα ἡμᾶς, καὶ μάλιστα διὰ τὸν ἀδελφὸν ἡμῶν παῦλον τὸν δύτα μεθ' ἡμῖν. τοῦ δὲ πέτρου εἰπόντος τὸν λόγον ἐπῆραν μίαν φωνὴν οἱ ἀπόστολοι λέγοντες· προσειξάμεθα ἵνα γνωρισθῇ ἡμῖν διὰ τοῦ θεοῦ συνήργαντο ἡμᾶς. τότε ἔκαστος τῷ ἀλλῷ τιμὴν ἀπένειμεν, λέγοντες· πρόσευξαι. λέγει οὖν ὁ πέτρος τῷ παύλῳ· ἀδελφὲ παῦλε, ἀνάστα εἰςαὶ πρό ἐμοῦ· διότι χαρῆ ἀνεκμηρήσω ἀγαλλιάθιν (sic) διὰ γέγονας ἐν τῇ πόστει τοῦ χριστοῦ. καὶ λέγει αὐτῷ παῦλος· συγχώρησόν μοι, πάτερ πέτρε, ὅτι νεόφυτός εἰμι, καὶ οὐκ εἰμὶ ἵκανός ἵνα εἰς τὰ ἔχνη τῶν ποδῶν ὑμῶν ἀκολουθήσω, ἵνα προσεύξωμαι πρὸ σοῦ. σὺ γὰρ εἶ ὁ στῦλος τοῦ φωτός, καὶ πάντες οἱ περιεστῶτες ἀδελφοὶ χρείτυνες μοῦ εἰσίν· σὺ οὖν πάντερ δεῖθητι περὶ ἡμῶν πάντων, ἵνα ἡ χάρις τοῦ κιρίου μείη μεθ' ἡμῶν εἰς τὸν αἰῶνα. τότε οἱ ἀπόστολοι ἐχάρησαν ἐπὶ τῇ ταπεινώσει τοῦ παύλου καὶ εἶπον etc. Iam Petrus precatur. Post ultima eius

verba: καὶ εἰς τὸν αἰῶνας ἀμήτῳ, scripta haec sunt (cf. ad priora): καὶ εὐθέως ἥλθεν ὁ ἴωάννης ἀναμέσον πάντων καὶ λέγει· εὐλογήσατέ με πάντες ἀδελφοί· τότε ἡσπάσαντο αὐτὸν πάντες, ἔκαστος κατὰ τὴν ἴδιαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν λέγει πέτρος καὶ ἀνδρέας· ἴωάννη ἀγαπητὲ τοῦ κυρίου, πῶς εἰσῆλθες ἐνταῦθα, καὶ πόσας ἡμέρας ἔχεις. καὶ εἶπεν ἴωάννης· ἀκούσατε, ἀδελφοί· ἐγένετο ἦνίκα ἦμιν ἐν σάρδει τῇ πόλει καὶ εἶχον μαθητευομένους παρ' ἐμοὶ, ὡραὶ ἦν ὡς ἑννάτη, καὶ κατῆλθεν νεφέλη ἐν τῷ τόπῳ οὗ ἦμεθα σινηθροισμένοι, καὶ ἤρπασέν με ἐνώπιον πάντων τῶν μετ' ἐμοὶ καὶ ἤρεγκέν με ὡδε etc. Extrema sunt: κλαίοντας καὶ λέγοντας· οὐαὶ ἡμῖν ὅτι τὸ γενήμενον ἐν σοδόμοις καὶ ἡμῖν σήμερον σωτίθη· ἔκει γὰρ ἐν πορώποις ἐπάσταξαν αὐτοὺς οἱ ἄγγελοι ἀπρασίῃ, καὶ μετὰ ταῦτα πῦρ κατῆλθεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτοὺς. οὐαὶ ἡμῖν ἐπηφορθμηεν, καὶ ἀφτι τὸ πῦρ ἔρχεται. τότε ὁ ἀρχιερεὺς ἐπέθηκεν ἐπ' αὐτοὺς τὸν θαλλόν, καὶ οἱ πιστεύοντες ἀνέβλεπον, οἱ δὲ μὴ πιστεύσαντες οὐκ ἀνέβλεψαν, ἀλλ᾽ ἔμειναν τυφλοί. τότε οἱ ἀπόστολοι βαστάσαντες τὴν κλύμην ἀπήγαγον αὐτὴν εἰς τὸ μυημεῖον· καὶ ἀποθέμενοι ἔμειναν ἔκεισθε ὅμοιοι μαδόν, φρλάτιοντες αὐτὴν ἔως ὅτου μετετέθη, καθὼς ἐνετείλατο αὐτοῖς ὁ σωτήρ. αὕτη ἡ κοίμησις μαρίας τῆς μητρὸς τοῦ κυρίου. αὐτὸς δὲ ὁ κύριος ἡμῶν ἡσποῖς χριστός, ὁ δοξάσας τὴν ἄχραντον αὐτοῦ μητέρα καὶ θεοτόκον μαρίαν, τὸν δοξάζοντας αὐτὴν ἀντιδοξάζει καὶ τὸν μεγαλύνοντας αὐτὴν μεγαλύνει, οὐ μόνον ἐν τῷ αἰώνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι -- καὶ ὡδε καὶ ἐν τῇ φρεκτῇ παραστάσει τῆς ἀδεκ. καὶ ἀπὸ κρίσεως καὶ τῆς αἰωνίου ζωῆς καὶ τῆς θείας μακαριότητος ἀξιωθῶμεν, ὅτι τοῦ θεοῦ καὶ πατρός ἐστιν etc.

In alio codice (Par. 1504.) inscriptio eius libri hunc in modum corrupta legitur: ἀνάληψις καὶ μετάστασις τῆς ἀγίας μαρίας τῆς θεοτόκου, σιγγραφεῖσα παρὰ ἴωάννου τοῦ ἀδελφοῦ τοῦ κυρίου. Textus vero manifesto ex Iohannis Thessalonicensis qui fertur sermone desumptus est. Incipit: Αὕτη ἡ βίβλος τῆς μεταστάσεως μαρίας, καὶ ἀπερ ἀτῇ ἀπεκαλύφθη ἐν πέντε γράμμασιν. ἦνίκα δὲ μαρία ἤρουσεν ἀπὸ τοῦ κυρίου ὅτι ἀποίθεται τὸ σῶμα, ἥλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· ἐγερθεῖσα μαρία παραλαβε τὸ βραβεῖον ὃ ἔδωκεν μοι ὁ φυτεύσας etc. Quae licet ad verbum fere cum prioribus conspирent, tamen multa alia sunt quae differunt, ut ea quae ultimo loco leguntur: μαρίαν δὲ ἀπεκόμισαν οἱ ἀπόστολοι εἰς τὸ μυημεῖον, καὶ ἐν αὐτῷ κατέθετο αὐτήν, καὶ ἐκάθισαν κίνηλη τοῦ μυημείου προσδοκῶντες τὸν κύριον, ἔως ἂν ἔλθῃ καὶ ἀναλήψει τὸ σῶμα μαρίας. καὶ ἴδου

αὐτῶν λαλούντων περὶ τῆς βασιλείας τῶν οὐρανῶν τῷ παρεστῶτι λαῷ, καὶ δὲ κύριος παρεγένετο μετὰ πλῆθος στρατιᾶς οὐρανίου, καὶ λέγει τοῖς ἀποστόλαις· εἰρήνη ὑμῖν. οἱ δὲ πεσόντες προσεκύνησαν αὐτὸν. καὶ ἀναλαβὼν τὸ σῶμα μαρίας ἐν χερσὶν ἀγγέλων ἀπέθετο ἐν παραδείσῳ τῆς τρυφῆς πρός τὸ ξύλον τῆς ζωῆς, καὶ νῦν ἐστὶν ζῶσα εἰς τοὺς αἰῶνας ἀμήτη. ταῦτα οὖν πάντες θεασάμενοι οἱ ἀπόστολοι ἀνεβόῶν πρὸς τὴν μαρίαν λέγοντες· ὡς μαρία, ἡ τὸ φῶς κυήσασα καὶ πρὸς τὸ φῶς ἀναληφθεῖσα· ὡς μαρία, ἡ ζωὴν τεκνίσα, διὸ ἡς ἐξωποιηθῆμεν πάντες· ὡς μαρία, ἡ λυκνία ἡ χρυσῆ, ἡ τὸ ἀληθινὸν φῶς βαστάσασα καὶ φωτίσασα τοῖς ἐν σκότει καὶ σικῆ θανάτου καθημένοις· ὡς μαρία, ἡ τοῦ ἐπονθανίου βασιλέως μήτηρ, διὸ ἡς εἰρηνεύοντα τὰ ἐπίγεια τοῖς οὐρανοῖς καὶ ἀνθρώποις ἀγγέλοις συνλειτοργοῦσιν καὶ μία ἐκκλησίᾳ γέγονεν οὐρανοῦ καὶ γῆς, σὲ δικαίως αἱ γενεαὶ μακαρίζονται, ὅτι μόνη ὑπὲρ πάντας ἀνθρώπους ἀγιωτέρα καὶ μακαρωτέρα ἀνεδείχθης. καὶ ἀπὸ τοῦ νῦν μὴ παντὶ πρεσβεύοντα τῷ νῦν σου καὶ θεῷ ἡμῶν ἀξιωθῆναι ἡμᾶς τῆς αἰώνιου ζωῆς καὶ ἀναπαύσεως τῆς ἐν χριστῷ ἡσοῦ τῷ κιφίῳ ἡμῶν· ως ἡ δόξα etc.

Rursus aliam rationem iniit is cuius sermonem cod. Par. 947. servavit. Postquam enim Iohannis i. e. Pseudo-Iohannis auctoritatem secuturum se ab initio dixit, singula liberrime constituit. Incipit: 'Ο μονάριος ἰωάννης ὁ θεολόγος καὶ εὐαγγελιστὴς ἔγραψε βιβλίον, ἐν ως περὶ τῆς κοιμήσεως τῆς θεοτόκου καὶ τῆς ἀναβάσεως αὐτῆς εἰς τὸν οὐρανὸν λέγει οὐτεως· Ἐν μιᾷ ἡμέρᾳ ἡ κυρία ἡμῶν καὶ θεοτόκος ἀνεμνήσθη τοῦ ἀγαπητοῦ νιοῦ αὐτῆς, τοῦ κυρίου ἡμῶν ἡσοῦ χριστοῦ καὶ θεοῦ, καὶ ἥρξατο κλαίειν μετὰ δακρύων θερμῶν καὶ πολλῆς θλίψεως ἡς εἶχεν ἐν τῇ καρδίᾳ αὐτῆς, καὶ ἵδον ἀγγελος κιρίοις ἐλιθών μετὰ πλήθους φωτὸς πρὸς αὐτὴν etc. Ad finem legitur: δευτέρᾳ γὰρ τῆς ἀγίας τριάδος ὑπάρχει ἡ θεοτόκος κατὰ τὴν τιμήν· πρώτῃ γὰρ ἡ ἀγία τριάς. διὰ τοῦτο ἔτι λέγω ἡμῖν· πάντες οἱ ἐκπίζοντες εἰς αὐτὴν οὐ μὴ κατασκυρθήσονται etc.

Ceterum scite inter utrumque de transitu Mariae librum Graecum distinxit Epiphanius monachus et presbyter. In eo enim quem de vita Mariae scripsit tractatu hanc in rem dixit: περὶ δὲ τῆς κοιμήσεως αὐτῆς Ἰωάννης ὁ Θεοσαλονικεὺς τολυθρίλλητον ποιησάμενος λόγον, αὐτὸς ἐπιτὸν ἐπεσκίασεν. καὶ ἐιερος δὲ Ἰωάννης, ἐπιτὸν θεολόγον ἐπιχρώσας, τὸ τοῦ ψεύδους ἔγκλημα ἐφ' ἐπιτὸν ἐπεσκάσατο. Cf. Epiph. mon. et presb. edita et inedita cura Alb. Dressel, pag. 14.

Codices quos ad edendum habuimus hi sunt:

A Parisiensis num. 1173. saec. XIII<sup>11</sup>.

B Ven. Marc. cl. II. cod. XLII.

C Monac. 276. saec. XII.

D Amb. A 60. sacc. fere XI.

E Amb. C 92. saec. fere XIV.

Ex his A et B descriptimus; C ad A, D ad B contulimus. Ex codice E initium tantum et finem transscripsimus. Ad easdem libri partes etiam Monacenses duo contulimus: Mon<sup>a</sup> est nr. 146; Mon<sup>b</sup> nr. 66. saeculi fere XVI.

Transitum Mariae A ex tribus codicibus Italicis hau- simus:

A Vaticanus est num. 4363. sacc. fere XIII;

B Ambros. O 35. saec. fere XIV;

C Laurentianus. Ex eodem Pseudo-Matthaei evangelium sumpsimus. Signatus ibi est siglo B.

Alterum vero libellum eodem titulo notatum ex codice Ve- neto class. III. cod. CLIII. numer. sacculi fere XIV. hausimus. Cuius scriptura quin plerumque praestet alteri in Bibl. Maxim. PP. II. 2. pag. 212 sqq. (ed. Lugdun.) et alibi dudum editae (MB in commentario nostro) non dubium est<sup>12</sup>.

Denique ex codice Ambrosiano (signatur L 58; cf. Evangg. apocr. pag. LXXIX), quem propria ratione uti supra diximus, pauca excerpere consentaneum est.

Praeposito titulo: „De assumptione beatae virginis Mariae“, sic legitur: „Assumptio beatae virginis Mariae, qualiter facta sit, ex quodam libello apocrypho, qui Iohanni evangelistae adscribitur, edocemur. Apostolis namque ob praedicationis gratiam di- versas mundi subeuntibus regiones, virgo beata et mater nostra in domo iuxta montem Sion posita dicitur remansisse, quae omnia loca filii sui sancta, locum baptisini, ieunii, passionis, resurrectio- nis et ascensionis, quoad vixit, devotione sedula visitabat. Et secundum quod ait Epiphanius<sup>13</sup>, XXIII annis post ascensionem

<sup>11</sup> Parisienses alios indicavit Thilo in Prolegg. Actorum 8. Thomae apostoli p. XX sqq. At duplex codicis genus esse, alteris antiquiorem textum Iohanni adscriptum, alteris sermonem Iohannis Thessal. inde derivatum praebentibus, non perspexerat.

<sup>12</sup> Etiam initio capituli secundi veram lectionem praebet: *secundo itaque anno pro secundo itaque et ricevimo anno*. Qua de re rectissime scripsit Maxim. Enger in Praef. pag. X. Lectionem Venetam Beda et Conradus confirmant.

<sup>13</sup> Epiphanius monachum dicit. nupl quem omnia singula ista de aetate Ma- riae leguntur; vide Epiph. edita et inedita cur. Alb. Dressel pag. 48 sq.

filii sui supervixit. Refert autem quod beata virgo quando Christum concepit erat annorum XIII, et in quinto decimo anno ipsum peperit, et mansit cum eo annis XXXIII, et post mortem Christi supervixit annis XXIII, et secundum hoc quando obiit erat annorum LXXII. Probabilius tamen videtur, quod alibi legitur, ut duodecim annis filio suo supervixerit, et sic sexagenaria sit assumpta, cum apostoli totidem annis praedicaverant in Iudea et circa partes illas, sicut ecclesiastica tradit historia.“

„Die igitur quadam in filii desiderium cor virginis vehementer acceditur, aestuans omnis<sup>14</sup> commovetur et in exteriorem lacrimarum abundantiam excitatur. Cumque ad tempus subtracti filii aequanimiter non ferret subtracta solacia, angelus cum multo lumine eidem astitit et reverenter utpote matrem domini sui salvavit. Ave, inquit, benedicta: suscipe benedictionem illius qui mandavit salutem Iacob. Ecce autem rannum palmae de paradiiso ad te dominam attuli, quem ante feretrum portare iubebis, cum die tertia de corpore assumeris. Nam filius tuus te matrem venerandam expectat. Cui Maria respondit: Si inveni gratiam in oculis tuis, obsecro ut nomen tuum revelare digneris. Sed et hoc peto instantius ut filii et fratres mei apostoli ad me pariter congregentur, ut eos corporalibus oculis antequam moriar videam et ab eis sepeliri valeam et ipsis praesentibus spiritum reddam. Hoc iterum peto et obsecro, ut anima mea de corpore exiens nullum spiritum teterimum videat nullaque mili potestas satanae occurrat. Cui angelus: Cur scire desideras nomen quod admirabile est et magnum? Ecce omnes ad te hodie congregabuntur apostoli, qui nobiles tibi exhibebunt exequias, et in eorum conspectu spiritum exhalabis. Nam qui Babylone in olim prophetam de Iudea crine attulit, subito ipse procul dubio ad te apostolos adducere poterit in momento. Malignos autem spiritus videre cur metuis, cum caput eorum omnium contriveris et spoliaveris ipsum suae imperio potestatis? Fiat tamen voluntas tua ut ipsis non videas. His angelus cum multo lumine celos concendit. Palma autem illa nimia claritate splendebat. Erat quidem virgae viriditatis consimilis, sed folia illius ut stella matutina fulgebant. Factum est autem dum Iohannes in Ephesum praedicaret, celum repente intonuit et nubes candida ipsum sustulit, ac raptum ante Mariae ianuam collocavit. Percutiensque ostium introivit et reverenter virgo virginem salutavit. Quem felix virgo Maria con-

<sup>14</sup> Codex annis habet.

spiciens vehementer obstupuit et prae gaudio lacrimas continere nequivit. Dixitque Maria: Fili Iohannes, memor esto verborum magistri tui, quibus me tibi in matrem et te mihi in filium commendavit. Ecce a domino vocata sum, debitum conditionis humanae exsolvo et corpus meum tibi cura sollicita recommendo (sic). Audivi enim Iudeos inisse consilium dicentes: Expectemus, viri fratres, quoad usque illa quae Ihesum portavit subeat mortem, et corpus eius continuo rapiemus ac iniectum ignibus comburemus. Tunc igitur hanc palmam deferri facies ante fereum, cum corpus meum duxeritis ad sepulcrum.“ Etc. Postquam relatum est de concursu omnium apostolorum, testimonium Dionysii Areopagitac de eadem re affertur: „Dionysius Pauli apostoli discipulus in libro de divinis nominibus hoc idem asserit, apostolos sanctos in dormitione virginis convenisse ac unumquemque in laude Christi et virginis fecisse. Ait enim sic, loquens ad Timotheum: Nos, ut nosti, et ipse et multi sanctorum nostrorum fratribus convenimus ad visionem corporis vitae principis et quae deum suscepit“ etc.<sup>15</sup> Paullo post legitur: „Quales autem exequiae ibidem celebratae sint, ex praedicto libello qui Iohanni ascribitur edocemur. Nam prior ipse Ihesus Christus inchoavit et dixit: Veni electa mea, et ponam in te thronum meum“ -- „Dixitque apostolis Ihesus: Corpus virginis matris meae in valle Iosaphat recondite in monumento, quod ibi invenietis, expectantes me ibi triduo donec veniam. Statimque circumdederunt eam flores rosarum seu cetus martyrum, et lilia convallium, agmina (cod. -ne) angelorum, confessorum et virginum.“ -- „Dixitque Iohannes Petro: Hanc palmam, Petre, ante fereum portabis quia dominus te nobis praetulit et suarum ovium te pastorem ac principem ordinavit. Cui Petrus: Hanc potius portare te convenit, quia virgo a domino es electus, et dignum est ut palmam virginis virgo ferat“ -- „Itaque Petrus et Paulus fereum elevantes, Petrus cantare incepit et dicere alta voce: Exiit Israel de Egypto, alleluja<sup>16</sup>. Ceteri autem apostoli cantus dulciter pro-

<sup>15</sup> Cf. huc quod Thilo Act. Thom. Prolegg. p. XXI. ex cod. Par. Graeco 523. laudavit. Ibi enim idem Dionysii testimonium affertur.

<sup>16</sup> Similiter res narratur in sermone Ioh. Thess. Ita enim ex cod. Coisl. exscriptissimus: καὶ ἀναστάντες οἱ ἀπόστολοι ἐβόσταξαν τὸν κράββατον μαρίας, καὶ πέτρος ὑμησεν λέγων· ἔξηλθεν ἱεροτῆλ ἐξ αἰγύπτου. Sequentia vero ab interprete Latino libere mutata videntur. Legitur enim Graeco: καὶ οἱ ἄγγελοι ἤσαν ἐπὶ τῶν νεφελῶν ὑμησύντες, καὶ μή θεωρούμενοι, σύλλαβο μόνον αἱ ὥδαι τῶν ὑμνων ἤκουόντο οἵς φωνῇ ὄχλου πολλοῦ ἐν ὅλῃ τῇ ἱερουσαλήμ.

sequebantur. Dominus autem feretrum et apostolos nube protexit; itaque ipsi non videbantur, sed tantum eorum vox audiebatur. Affuerunt et angeli cum apostolis concinantes et terram totam sonitu mirae suavitatis implentes.“ Tum quac sequuntur de principe sacerdotum impetum in feretrum faciente, de manibus eius arefactis ac mirabiliter restitutis deque salute excaecatorum ex palma et fide, ea rursus in primis cum codem Iohannis Thess. sermone convenient. Ultima verba sunt: „Tertia autem die veniens Ihesus cum multitudine angelorum ipsos salutavit dicens: Pax vobis. Qui responderunt: Gloria tibi deus, qui facis mirabilia magna solus. Et dixit apostolis dominus: Quid gratiae et honoris vobis videtur ut meae nunc conferam genitrici? Et illi: Iustum videtur domine servis tuis ut, sicut tu devicta morte regnas in secula, sic tuae matris resuscites corpusculum et a dextris tuis colloces in aeternum. Quo annuente Michael archangelus continuo affuit et Mariae animam coram domino praesentavit. Tunc salvator loquutus est dicens: Surge proxima mea, columba mea, tabernaculum gratiae meae.“

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## ADDITAMENTA

### AD ACTA APOSTOLORUM APOCRYPHA.

Additamentis ad acta apostolorum apocrypha ea tantum h. l. adiungamus quae ab Alb. Zoega in Catalogo codd. Copticor. etc. ex codicibus Sahidicis tanquam fragmenta actorum Andreae et Pauli et actorum Bartholomaei excrpta sunt. Ex actis Pauli et Andreae pag. 230. hacc afferit: „Andreas ab Apollonio nauta accipit pallium Pauli apostoli, qui se praecipitem dederat in mare ut inviseret loca inferorum ad quae accesserat dominus. Mox a Iudeis urbem intrare vetitus, mortuum qui in urbe erat crastina die resuscitare pollicetur, et navi consensa in locum pergit ubi Paulus se deiecerat, poculoque aquae dulcis in mare coniecto Paulum evocat. Hic cum emersisset, narrat se adiisse abyssum et loca animarum in inferno. Vidiisse animam Iudee et cum ea collocutum esse de descensu domini ad inferos, qui omnes animas quae in eo loco erant eduxerat, praeter animam Iudee, eo quod iste antequam se suspendisset, diabolum sub serpentis forma sibi inhiantem ut dominum suum adorasset. Vidiisse bivia inferni desolata portasque eius comminutas, et secum inde attulisse frustum ligni de limine earum. Vidiisse et pulchrum locum, ubi usque ad descensum domini degerant animae Abrahami et ceterorum prophetarum, et e longinquo audivisse voces scelestorum in locis degentium quae non adierat dominus quae sunt loca ploratus et stridoris dentium homicidis et infanticidis et beneficis destinata<sup>1</sup>. His narratis Andreas cum Paulo et Apollonio ad

<sup>1</sup> Hanc priorem fragmentorum partem etiam Sahidice in Catalogo adscripsit editor, indequo Ed. Dulaurier l. l. pag. 80 sqq. vorxit hunc in modum: André se dirigea vers la mer et dit au pilote de lui indiquer le lieu où Paul s'était jeté au sein des flots. S'embarquant aussitôt, ils naviguèrent jusqu'à ce qu'ils furent

**littus redit et ad urbem, a qua cum a Iudeis repellerentur, mit-tunt avem dictam Iustam, ut cognatos mortui ad portas aperien-**

arrivés en cet endroit; le pilote, le lui montrant, lui dit: Le voilà. André remplit un vase d'eau douce et pria dessus de la manière suivante: „O mon Seigneur Jésus, vous qui séparez la lumière des ténèbres, qui faites surgir la terre au milieu des eaux, c'est en votre nom que je verse ce vase d'eau douce dans la mer aux ondes amères, et qui en traversera la profondeur jusqu'à ce que le fond se montre à nos regards, afin que, la terre se séparant de l'abîme, un passage s'ouvre pour mon frère Paul.“ Il dit et versa le vase d'eau douce dans la mer, en ajoutant: Retirez-vous, ondes salées et amères, en présence de l'eau douce. A peine eut-il prononcé ces paroles que le fond de la mer apparut, l'abîme s'entrouvrit et Paul s'élança au-dessus des flots, tenant un morceau de bois à la main; il se précipita sur André et le serra dans ses bras. Celui-ci lui dit: D'où viens-tu, mon frère, et quels lieux as-tu visités? Paul lui répondit: O mon frère, après mon départ j'ai parcouru les parties de l'abîme où notre Seigneur est descendu avant moi, et j'ai vu comment est ce séjour ténébreux. André lui dit: Ton courage a été au-delà de toute mesure. Nous mêmes, qui sommes les grands apôtres, qui avons vécu avec le Seigneur, à qui il a donné depuis sa résurrection toutes sortes d'instructions, qu'il a établis au-dessus de toute puissance, aucun de nous n'a osé faire ce que tu as exécuté. Paul lui répondit: J'ai fait de grandes choses, ô mon frère, j'en conviens; mais prête-moi de l'attention et je vais t'en faire le récit. Dès que j'ai eu pénétré dans le seuil de l'abîme, j'ai vu le lieu où résident les âmes. J'ai vu Judas l'apôtre, qui fut le compagnon de notre Seigneur, plongé dans les châtiments les plus terribles. Lui adressant la parole, je lui dis: Pourquoi os-tu resté ainsi à souffrir, le Seigneur ne t'a donc point délivré avec les âmes, qu'il a ramenées avec lui? Judas me dit: Malheur à moi deux fois, malheur à ma conduite criminelle à son égard; car j'ai péché contre lui, je l'ai livré aux Juifs pour une somme d'argent périssable. Ayant su depuis qu'il était mon Seigneur et le maître de la terre entière, je suis allé rapporter l'argent que j'avais reçu; je suis allé le rendre aux grands prêtres; puis j'ai supplié notre Seigneur de me pardonner, et de ne point m'abandonner pour la seule faute que j'eusse commise envers lui, pour l'avoir trahi, l'assurant que s'il me délaissait, s'il n'avait point compassion de moi, je périsse. Souvenez-vous, lui disais-je, ô mon Sauveur, qu'un jour où Pierre vous adressait cette question: Si mon frère péche contre moi, combien de fois devrai-je lui pardonner? sera-ce jusqu'à sept fois? je vous entendis lui répondre: Non pas jusqu'à sept fois, mais jusqu'à sept fois soixante et dix fois. Oui, j'ai péché une fois envers vous, j'ai péché, il est vrai; mais ayez compassion de moi, faites que je ne périsse pas, ô mon Seigneur. Quel est l'homme qui dédaigne de jeter un regard de pitié sur son fils en danger, et qui ne vole à son secours? J'ai commis, il est vrai, le crime de vous trahir; mais si vous ne me sauvez pas, c'en est fait de moi, ô mon Seigneur. Il me commanda alors d'aller au désert, en me disant: Ne crains personne, si ce n'est Dieu; si tu vois le diable venir à toi, que sa présence ne t'inspire aucune frayeur; n'appréhende rien, si ce n'est Dieu seul. J'étais allé sur la montagne pour jeûner, afin d'obtenir de Dieu mon pardon, lorsque le chef du mal se présenta à ma vue, et, levant sa tête au-dessus de moi, il me montra une gueule ouverte et prête à me dévorer; saisi

## ADDITAMENTA

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Syriacum fragmentum a capite XVII. incipit, inde a verbis *αἰτή ἡ ἡμέρα κυρίου*. Sectione 2. Syrus legisse videtur *τὸν ὄνον* *αὐτοῦ* cum cod. A. Tum confirmat verba *καὶ εἶλκεν ὁ νιὸς αὐτοῦ*

**L****PROLEGOMENA.**

sed iidem apostoli muro*us* igneo urbem circumdant ne quis exire possit. Tunc et Cynocephalo et igne oppressi supplices*us* fiunt apostolis, quibus iubentibus Cynocephalus convertitur in puerum mitissimae indolis. Huic imponit Bartholomaeus nomen Pistros, pollicitus civitatem coelorum et famam immortalem, quod ope eius populus ille ad fidem fuerit conversus; populumque alloquitur, salvos fore si relictis idolis SS. trinitatem profiterentur. Statim universus populus fidem complectitur, indigne ferentibus sacerdotibus idolorum.“

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omissis reliquis καὶ ἡχολούθ. Ἰωσήρ. Sequentia: καὶ ἡγγισαν etc. fere sic exprimit: „et cum ἡγγισαν ἐπὶ μιλ. τρ., vidit Ioseph Mariam στιγμήν. Et Ioseph dixit (absque ἐν ἑστιῇ ut E).“ Tum habet καὶ πάλιν εἶδεν αὐτὴν γελῶσαν sine ἐστράφη Ἰωσήρ καὶ. Quae vero sequuntur: καὶ εἶπεν αὐτῇ usque χαιρούσα καὶ ὀγαλ-λιώμενον, satis accurate reddit.

XVIII, 1. Syrus consentit cum Graecis, omisso χώρᾳ cum AEL. Sectione 2. verba: Ἐγὼ δὲ Ἰωσήρ περιεπάτον, codem prorsus modo Syrus habet: id quod grave est. Reliqua vero usque ad finem sectionis in brevius contraxit, ita ut tantum exprimeret: καὶ εἶδον τὰ πάντα ἐκθαμβα· καὶ πάντα ὑπὸ Σῆξιν ἐλύετο καὶ τῷ δρόμῳ αὐτῶν διελαύνετο.

XIX, 1. Syrus paene ad verbum cum Graecis convenit: καὶ εἶπον αὐτῇ cum CF<sup>a</sup> habet; καὶ εἶπε μοι cum CD; εἶπον αὐτῇ cum EGH. Sectione 2. a verbis καὶ ίδον (Syrus potius ἦν cum ACEF<sup>a</sup>) νερέλη φωτεινὴ ἐπισκιάζουσα τὸ σπήλαιον statim pergit ad Ἰως οὐ ἐφάνη τὸ βρέφος καὶ ἡλικε καὶ ἔλαβε etc. (haec accuratissime reddit). Etiam quae sectione 3. continentur conveniunt: δὲ οὐ χωρεῖ ἡ φέσις αὕτη cum cod. B (et A); ζῆ χέριος δὲ θεός, ἐὰν μὴ ἴδω, οὐ μὴ πιστ. ὅτι παρθ. ἐστίν, in primis cum AE.

XX, 1. εἶπε· μαριάμι cum CE aliis pro εἶπεν τῇ μαριάμι: σηγματίσον σεαυτήν reddit „vide tu ipsa“, rursusque post περι-κείται περὶ σοῦ addit „sed vide tu ipsa an sis virgo“. Nihilominus pergit „et (Salome) appropriavit et vidit eam esse virginem.“ Reliqua καὶ ἡλάλαξε καὶ εἶπεν etc. etiam Syrus; item sectiones 2 et 3, nisi quod verba ἀλλὰ ἀπόδος με τοῖς λένισιν omittit, item τῶν πατέρων μου. Consentit pariter sectione 4, sed priora: καὶ προσῆλθε Σαλώμη (per errorem manifestum Syrus Μαρία) usque τῷ Ἰσραὴλ, libere mutat.

XXI, 1. 2. 3. 4. Longe pleraque conveniunt. Sectione 1. pro Βηθλεέμι Syrus per errorem „Jerusalem“ habet. Sectione 2. omittit οὐτως γὰρ γέγραπται. Sect. 3. pro Ἰως οὐ ἡλικον ἐν τῷ σπηλαίῳ καὶ ἔστη etc. Syrus habet sed vix recte: until they came and stood (*usque dum venerunt et steterunt*) over the boy. Quae tum sequuntur, ita habet ut maxime cum ACD consentiat: καὶ ίδόντες τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ Μαριάμι, πεσόντες προσεκίνησαν αὐτῷ, καὶ προσίρεγκαν αὐτῷ δῶρα, χρυσὸν καὶ σμύρναν καὶ λίβανον.

XXII, 1. Syrus addit cum (GH)N κατὰ τὸν χρόνον δν ἴρι-

βωσε παρὰ τῶν μάγων. Sectione 2. consentit; sect. 3. omittit ἀπορευτῆς cum D; post convenit maxime cum C: καὶ τὸ ἥρος ἔκεινο διέφευνεν αὐτοῖς ὡς φῶς μέγα (μέγα ad φῶς add AD).

XXIII, 1. ἐπηρέτας πρὸς Ζαχαρίαν: Syrus addit cum C εἰς τὸ θισιαστήρ. κιρίον. Reliqua accurate expressa. Sectione 2. καὶ ἀπῆλθον οἱ ἐπηρέται καὶ ἀπίργ. etiam Syrus. Pro οἰδας γὰρ cum DH aliis habet οὐχ οἰδας. Sect. 3. habet: μάρτις ὁ Ιεὸς (ut B alii) ὅτι ἐκχέεις μου τὸ αἷμα. Verba εἰς τὰ πρώτηρα τ. να. κιρ. non exprimit. Agnoscit vero lectionem περὶ τὸ διάφανα („circa crepusculum“).

XXIV, 1. κατὰ τὸ ἔθος Syrus post ἀπῆλθον ponit, omissis οἱ ιερεῖς. Sect. 2. agnoscit additamentum multorum codd. εἰς τὸ ἀγίασμα. Tum habet τὸ αἷμα κείμενον καὶ (haec cum F<sup>a</sup>F<sup>b</sup> add) πεπιηρός ὥσει λίθος, contra omittit καὶ ἀκοίσας usque (sect. 3.) τὸ αἷμα αὐτοῦ λίθον γεγενημένον. Post τρεῖς ἡμέρας omittit κ. τρ. νίκτ. Sect. 4. pro μετὰ δὲ (καὶ μετὰ) τὰς τρεῖς ἡμέρας habet: „et post plures dies“, quae scriptura cum C μετ. δὲ τ. ἡμέρ. ἔκεινας conferenda est.

XXV, 1. ἐν ἱεροτελίῳ cum Θορύβου γενομένου coniungit. Post ἐτελείτ. Ἡρώδης cum GII add πικρῷ θανάτῳ. Omittit cum pluribus codd. τίν δωρεὰν καὶ. Sectionem 2. pariter atque codd. CF<sup>a</sup>P omittit. Subscriptum est: „Explicit nativitas domini nostri et partus dominae meae Mariae“.

Fragmentum protevangelii excipit apud Wright et in ipso eodem codice Syriaco Thomae evangelium, idque integrum. Inscriptum est: „Evangelium Thomae Israelitae sive historia infantiae domini nostri“. Textus in primis convenit cum evangelio nostro Thomae Graece A; passim vero propius accedit ad reliqua quae edidimus, maxime ad evangelium nostrum Thomae Latinum et ad Pseudo-Matthaeum, qui nobis dictus est. Adscribamus nonnulla quemadmodum Wright interpretatus est. Omissio capite 1. incipit a secundo: Now the boy Jesus the Messiah, when he was five years old<sup>1</sup>, was playing at the ford of a stream of waters, and was receiving and confining the waters, and directing them in channels and making them enter into pools, and making

<sup>1</sup> Confirmat igitur scripturam Graecorum codicium nostrorum: Graece A, Graece B, item evang. Thom. Latinum cap. IV. Contra Pseudo-Matth. cap. XXVI. iam inchoante quarto aetatis anno.

them be pure and bright<sup>2</sup>. And he took from the moisture<sup>3</sup> soft clay, and formed twelve birds. For it was the Sabbath, and many boys were with him. But a man of the Jews saw him with the boys, when he made these, and told Joseph his father and irritated him against Jesus and said to him: On the Sabbath he has moulded clay and made birds, a thing that is not lawful on the Sabbath. And Joseph went and rebuked him and said to him: Why makest thou these on the Sabbath? Then Jesus clapped his hands, and made the birds fly away before the things which he (sed Syr. they) said<sup>4</sup>. And he said: Go, fly, and be mindful of me, ye who are alive<sup>5</sup>. And these birds went away twittering. But when the Pharisee<sup>6</sup> saw (this), he was much astonished, and went (and) told his friends.

Pergit Syrus ut Graec. A cap. III., evang. Thom. Latin. et Ps.-Matth.: But the son of Hannan the scribe, he too was with Jesus (Graece μετὰ τοῦ Ἰωσήφ). And he took a branch from a willow, and destroyed and broke down the pool, and let the waters, which Jesus had collected, run out and dried up their pools. And when Jesus saw what he did, he said to him: Without root shall thy shoot be; and thy fruit shall dry up, like a branch of the wood, which is broken by the wind, and is no more. And the boy withered suddenly. Quae Graec. A sequuntur: δὲ δὲ Ἰησοῦς ἀνεχάργεις usque finem, Syrus non habet. Sed pergit statim ad cap. IV. Pro διὰ τῆς καμῆς (A), μέσον τῆς πέλλεως (B) habet cum patre suo, quemadmodum evang. Thom. Lat. habet cum Joseph per villam. Tum Syrus confirmat scripturam: οὐκ ἀπελεύσει τὴν ὁδὸν σου. Sectione 2. confirmat lectionem cod. Par. σὺ τοῦτο τὸ παιδίον ἔχω etc. Verbis δὲ διδάσκετε (sic Syrus) αὐτ. εὐλογεῖν exit caput apud Syrum.

Capitis V. historia (cf. etiam Ps.-Matth. XXIX et evang. Thom. Latin. V.) pariter apud Syrum sequitur. Pro ἐγώ οἶδα ὅτι τὰ δέματά σου etc. Syrus sic: If the words of my Father were

<sup>2</sup> Verba καὶ λόγω μένω ἐπέταξεν αὐτά non agnoscit.

<sup>3</sup> Haec respondere videntur Graeci codicum Vind. et Par.: ἐκ τῆς θύεως et ἐκ τῆς χήλεως, quae Wrightio corrupta ex ἐκ τ. εἰλύος (Ιλύος) videntur.

<sup>4</sup> Haec conferenda sunt ad verba: ὅμα τῷ λόγῳ Graece B cap. III. et ad vocem imperii sui Ps.-Matth. cap. XXVII.

<sup>5</sup> Haec concordant cum cod. Par. ὑπάγετε πετάσητε καὶ μέμνησθε μου ζώντες, item cum Graec. B ὑπάγετε πετάσητε καὶ μιμνήσκεσθε μου ζώντα.

<sup>6</sup> Graec. A οἱ Ἰουδαῖοι. Sed apud Ps.-Matth. cap. XXVII. est: abierunt quidam -- et ad primates Phariseorum. Item evang. Thom. Lat. IV, 3 statim post memoratur Phariseus, cuius loco Syr. et Gr. A οἶδες Ἀννα τοῦ γραμματέως.

not wise, he would not know (how) to instruct children. And again he said: If these were children of the bedchamber, they would not receive curses. These shall not see torment. Sectione 2. desunt verba καὶ οἱ ἰδόντες ἐροῦσαν σφόδρα. usque ἦτι τηνοῦτον ἐποίησεν ὁ Ἰησοῦς. Verba ζητεῖν καὶ μὴ εἰρίσκειν exprimit: „imperare mihi et invenire me“, ita ut μὴ abiecerit. Omittit extrema: οὐκ ὀλδας ὅτι σός; μή με λέπει.

Post haec legitur historia de Zachaeo magistro (ut Graec. A cap. VI. VII. VIII.), sed textus a Graecis vario modo differt, item a Latinis, tamen prae ceteris cum Ps.-Matth. XXX et XXXI. atque cum evang. Latin. cap. VI. facit. Tum narratur de Zenone, ut est Graec. A IX. Ps.-Matth. XXXI. evang. Thom. Lat. VII. Caput vero X. quod habent Graec. A et evang. Thom. Latin. VIII., deest apud Syrum pariter atque in Ps.-Math. Sed confirmantur quae sequuntur capite XI. de aqua in pallio adlata (Syrus Iesum septem annorum dicit, non ut Graece et Latine legitur sex), capite XII. de tritico (quod brevissime narratur; ceterum confirmat Graecum *ζίρος* *ρ'* et Latinum *centum modia*, pro quibus Ps.-Matth. XXXIV. *tres choros*), cap. XIII. de ligno adaequato (notatur eo tempore Iesum octo annorum fuisse, ut est in evang. Thom. Latino cap. XI. et in Graecis A ad fin. cap. XII. indicatur), capp. XIV et XV de puero rursus ad discendas litteras tradito magistris (sed ista paucioribus quam in Gr. et Lat. absolvuntur varieque ab hoc utroque differunt), cap. XVI. de Iacobo et vipera. Denique omissis capp. XVII et XVIII textus Graeci A legitur caput ultimum de puero annorum duodecim. Textus finem versus paullo magis cum Latinis (evang. Thom. Lat. XV, 2. Ps.-Matth. XXXX. ex cod. B) quam cum Graecis convenit. Legitur enim sic: And when Jesus was twelve years old, they went to Jerusalem, as it was the custom for Joseph and Mary to go to their festival. And when they had held the Passover, they returned to their house. And when they had turned to come (home), Jesus remained in Jerusalem; and neither Joseph nor Mary his mother knew (it), but they thought that he was with their companions. And when they came to the halting-place of that day, they were seeking among their kinsfolk and among those whom he knew. And when they did not find Jesus, they returned to Jerusalem and were seeking him. And after three days they found him sitting among the teachers, and hearing from them, and answering their questions; and all who were hearing were astonished, because he was bringing these teachers to silence, for he was expounding to

them the parables of the prophets and the mysteries and hard sayings which are in the law. And his mother says to him: My son, why hast thou done to us these (things)? for we were distressed and anxious and seeking for thee. Jesus answered and said: Why did ye seek me? Do ye not know that it is fitting for me to be in my Father's house? The scribes and Pharisees answered and say to Mary: „Art thou the mother of this boy? The Lord hath blessed thee; for the like of this glory and wisdom in children we have neither seen nor heard that any one has spoken.“ And he rose (and) went with his mother, and was subject to them. But his mother was preserving all these words. And Jesus was excelling and advancing in wisdom and in grace before God and before men. Amen.

Subscriptum est: „Explicit infantia domini nostri Iesu.“

Post haec ex alio codice Syriaco (septimi fere sacculi) apud Wrightium leguntur litterae Herodis ad Pilatum datae rursusque quas Pilatus Herodi misit. Nos textum Graecum vitiosissime scriptum ex cod. Par. 929. hausimus. Scriptura satis differt, non item argumentum. Aliquando et has nugas in corpus Novi Testamenti apocryphum recipiemus.

Ex quo autem tempore evangelia apocrypha vulgavimus, ex codicibus Graccis et Latinis ipsi multa collegimus unde editioni nostrae accedant incrementa. Dediimus etiam operam ut, si quid olim e Thilonis Cod. apocrypho ad nostrum apparatus criticum transiit, id ad ipsos unde fluxerat codices exigeremus. Ita codices C et D ad Pseudo-Matthaei evangelium nuper demum ipsi examinavimus, nec pauca deprehendimus quibus quae duce dedimus Thilone emendantur et supplentur. Saepissime D cum C facit ubi nulla eius rei mentio facta est; alibi vero D propriam scripturam habet. Ita exempli caussa capp. XI et XII. in eo scripta sunt:

XI. „Cumque ordinasset Ioseph in nocte exurgere, ut fugiens habitaret in occultis, ecce in ipsa nocte apparuit ei angelus domini in sompnis dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam, quoniam quod in utero eius est, de spiritu sancto est.“ Quae sequuntur non differunt a textu nostro praeter extrema: „et narravit eis visionem suam. Et consolatus super Maria ait: Peccavi, quoniam suspicionem aliquam ut nequam habui de te.“

XII. „Factum est autem post haec et exiit rumor quia Maria

auditum aliquando. Nos scimus hunc unde natus est, et vix est adhuc annorum septem; unde haec verba loquitur? Responderunt Pharisaei: Nos nunquam audivimus talia verba in tali infancia.“ Sect. IV. „Et respondens Iesus dixit eis: In hoc vos admiramini quia talia ab infante dicuntur? Quare ergo vos non creditis mihi in his quae locutus sum vobis? Et quia dixi vobis: scio quando vos nati estis, cuncti miramini. Ampliora — — ego vidi et ille me vidit, et cum eo locutus sum. Et audientes haec obmutuerunt, nec quidquam audebant loqui. Dixitque eis iterum Iesus: Fui inter vos cum infantibus et non cognovistis me, locutus sum vobis quasi prudentibus et non intellexistis vocem meam, quia — — modicae fidei.“

Addamus caput XXXI, quod cod. D sic habet:

„Iterum magister Zachias dixit ad Ioseph: Da mihi puerum, et ego tradam eum magistro Levi, qui doceat illum litteras et crudiat. Tunc Ioseph et Maria blandientes Iesum duxerunt eum in scolam (sic) ut doceretur (cod. disceretur) a seniore Levi. Qui cum introisset, tacebat. Et magister Levi dicebat ad puerum unam litteram; incipiens a prima littera alpha, dicebat ei: Responde. Iesus vero nihil respondebat. Unde magister Levi iratus apprehendens virgam storatinam percussit eum capite.“ Sect. II. „Iesus vero dixit ad didascalum: Ut quid me percutis? In veritate scias quia qui percutitur magis docet percutientem se quam ab eo doceatur. Ego enim possum dicere tibi quae a te discuntur. Sed hi omnes caeci sunt qui discunt et audiunt, sunt quasi aues sonans aut cymbalum tinniens, in quibus non est sensus nec intellectus eorum quae intelliguntur per sonum illorum. Et subiungens Iesus dixit magistro: Omnis littera ab alpha usque ad tau dispositione discernitur. Dic mihi ergo primum tu quid sit tau, et ego dicam tibi quid sit alpha. Et iterum dixit Iesus: Qui alpha non norunt, quomodo tau discere possunt? Hypocritae, dicite mihi primum quid sit alpha, et tunc credam vobis cum dixeritis betha. Et cepit Iesus singularum litterarum nomina interrogare, dicens: Dic mihi, magister legis, prima littera quare habet triangulos multos graceratos (ita codex; Vat. gradatos), subacutos, mediatos, productos, obductos, erectos, stratos, . . . .<sup>4</sup> vel crucifixos. Cum autem Levi haec audisset, stupefactus est ad tantam dispositionem litterarum nominatarum.“ Sect. III. „Cepit ergo cunctis audientibus clamare et dicere: Non debet iste

<sup>4</sup> Scriptura corruptissima est: aliquam similitudinem vocis *curristratos* habet quem ex Vat. edidimus, sed non ita legi potest.

scere habeo, quia ab infantia aetatis meae in haec mentem defini-  
nivi. Et hoc deo meo votum feci ut ipsi qui me creavit — — vi-  
vere et ipsi soli sine aliqua polluione quondiu vixero permanere.  
Tunc omnes osculabantur eam, aplexantes genua eius, rogan-  
tesque eam ut malis suspicionibus eorum daret indulgentiam.  
Et deduxerunt eam omnes pop. et sacerd. et virg. cum exulta-  
tione et gaudio usque ad domum suam — — qui manifestavit  
sanctitatem tuam universae plebi Israel.“

Caput nostrum XXX. in codice D, cuius scripturam Thilo  
saepe se non assequutum dixit proptereaque hoc capite aliquis  
pluribus non dedit, ita scriptum invenimus, ut passim praestet  
scripturae ex Vat. codice a nobis editae. Legitur enim ibi sic:  
„Quomodo Zachias rogavit Ioseph et Mariam, ut traderent Ie-  
sus magistro nomine Levi. XLVI.“

„Magister iterum quidam Iudeus nomine Zachias, audiens  
de Iesu, quod in eo insuperabilis esset sapiencia, factus est do-  
lens, et cepit indiscipline et stulte et sine timore loqui contra  
Ioseph. Dicebat enim: Tu non vis tradere filium tuum ut doce-  
atur sciencia humana timoris. Sed videtur te et Mariam plus velle  
diligere filium vestrum quam tradiciones seniorum populi. Opor-  
tebat enim vos plus honorare presbyteros tocius ecclesiae Israel,  
ut cum infantibus mutuam haberet caritatem et inter eos iudaica  
erudiretur doctrina.“ Sect. II. „Cui e contra Ioseph ait: Et quis  
est qui hunc infantem possit tenere et docere? Sed si tu potes  
eum tenere et docere, nos minime prohibemus eum doceri a te ea  
quae ab hominibus docentur. Audiens Iesus quae Zachias dixer-  
at respondit et dixit ei: Praeceptor legis, omnia quae paululum  
ante dixisti et nominasti oportet observare hominem similem tui.  
Alienus ego sum ab institutis, extraneus a foris vestris, paren-  
tem carnalem non habeo. Tu quidem legem legis et instructus  
in lege perennes; ego autem ante legem eram. Sed cum putas  
te non habere parem in doctrina, erudieris a me quae nemo alias  
docere potest nisi hic quem nominasti. Ipse enim potest quia  
dignus est. Ego autem cum exaltatus fuero a terra, cessare fac-  
iam genealogiae generis vestri memoriam. Tu quando natus es  
ignoras, ego vero solus scio quando vos nati estis et quanto  
tempore vita vestra erit in terra.“ Sect. III. „Tunc omnes qui  
audierunt verba haec, pavefacti obstupuerunt et clamaverunt di-  
centes: O mire magnum et admirabile sacramentum, nunquam  
audivimus talia. Nunquam ab alio aliquo auditum est hoc, nec a  
sacerdotibus nec a Pharisaeis nec a grammaticis dictum est aut

Ad evangelium Thome Graece Adnotavimus fragmentum Parisiense, quemadmodum Cotelerius et Thilo ex ipso codice ediderunt. Nihilominus plura corrigenda sunt, quae non satis recte illi assequunti sunt. Titulus est: *Αόγος εἰς τὰ παιδικὰ τοῦ καὶ μεγαλεῖα τοῦ χρίστου* etc., sed *τοῦ καὶ μεγαλεῖα* deleta sunt. Cap. I. sect. 1. ἐν τῇ ante βιβλαιάμ (sic) ipsa prima manu punctis notatum est; ἐξιστάμενος (ενος litteris compendio expressis) minime dubium est, ut Thiloni videbatur coniicienti primum ἐξιστῶν ἡμᾶς scriptum fuisse. II, 1. non πάντως ἐπετάσσοντο sed πάντα (compendio scriptum) ἐπετάσσοντο legendum est. II, 2. scriptum est χάλεως pro χείλεως. II, 3. scriptum est ἀ ἐποίη διησοῦς, non ἀ ἐποίησεν διησοῦς. Postea πέζων potius quam πέζον scriptum est. III, 2. non γενόμενον sed γινόμενον (cod. -ώμενον) edendum erat. III, 3. legitur τὴν Θεότηταν αὐτοῦ. IV, 1. τρέχων, non τρέχον in codice est; tum ἀπελεύσει non ἀπελεύσῃ. V, 1. pro μισοῦσιν codex μισοῦν. VI, 1. rursus est ὥρ (ὅτι παιδίον ὥρ τιμᾶτα etc.), non ἥν.

In recensionibus Gestorum Pilati eminentis textus Graecus quem siglo A distinximus. Huius testes prae ceteris anquirendi. Praeter duos codices a nobis ad edendum adhibitos bibliotheca Regia Monacensis tertium habet, saeculi fere decimi quarti, cuius scriptura a reliquis valde discrepat. Exempla eius hacc sunt:

I, 2. *Αέγονσιν Ἰουδαῖοι τῷ Πιλάτῳ ἀξιοῦμεν τὸ ὑμέτερον μέγεθος ὥστε αὐτὸν παραστῆναι τῷ βίματι σου καὶ ἀκονισθῆναι. καὶ προσκαλεσάμενος αὐτὸν δι Πιλάτος λέγει· εἴπατέ μοι ὅτι πῶς δέν. ἐγὼ ἡρεμῶν βασιλέα ἔξετασαι; λέγοντιν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς οὐ λέγομεν αὐτὸν εἶναι βασιλέα, ἀλλ ἡ αὐτὸς λέγει. καὶ προσκαλεσάμενος δι Πιλ. κούρσωρα λέγει αὐτῷ· ἔξελθε, μετὰ ἐπιεικείας (cod. ἐπιοικίας) εἰσάγαγε τὸν Ἰησοῦν. ἔξελθὼν δὲ δι κούρσωρ καὶ γνωρίσας αὐτὸν προσεκύνησεν αὐτὸν, καὶ λαβὼν τὸ καθάπλωμα δι κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ, ἀπλώσας αὐτὸν χαριὶ λέγει τῷ Ἰησοῦ· κύριε, ὥδε περιπλάνησον καὶ εἰσελθε ἐν τῷ πρατηφόρῳ, ὅτι καλεῖ σε δι ἡρεμών. Θεασάμενοι δὲ οἱ Ἰουδαῖοι δι ἐποίησεν δι κούρσωρ, κατέκραξαν τῷ Πιλάτῳ λέγοντες· διὰ τί ἐπὸ*

puer vivere super terram, imo in magna cruce dignus [est] appendi. Nam potest ignem extinguere et alia tormenta deludere. Ego puto quia ante cataclismum natus fuerit. Quis enim venter illum portavit? Aut quae mater illum generavit? Aut quae ubera eum lactaverunt? Fugiam autem illum; non enim valeo sustinere verbum ex ore eius, sed cor meum stupescit talia verba audire. Nullum etiam hominem puto eius posse consequi verbum, nisi fuerit deus in eo. Nunc ego ipse infelix tradidi me huic in derisum; cum putarem me habere discipulum, ignorans eum, meum inveni magistrum. Quid dicam? Non valeo sustinere verba pueri huius. De hoc autem municipio fugiam, quia illum intendere non valeo; ab infante enim senex victus sum, quia neque inicium de quibus ipse affirmat invenire possum neque finem.“ Reliqua quae apud nos sequuntur codex Parisiensis non habet.

Revera autem multae Parisiensis codicis lectiones Vaticanis sunt inferiores, ac passim accuratio editoris in dubium venit ubi non est nisi scripturae vitiositas. Hoc in ea quadrat quae pag. XXVIII. exscripsimus: illa enim paucis exceptis Thilo recte derat.

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οἱ λαποὶ διδάσκαλοι πρὸς ἄπαντα τὸν λαὸν κυρίου· εἰ -- οὐκος τοῦ Ἰακώβ, ἥτι γέγραπτ. ὅτι ἐπίκατ. πᾶς ὁ κρεμάμενος ἐπὶ ἔνδον, καὶ ἐπέρα γραφὴ διδάσκει· [Θεοὶ] οἱ τὸν -- ἐποίησαν, ἀπολέσθωσαν. καὶ ἐπὶ πονοὶ οἱ ἰερεῖς καὶ οἱ λευτῖται πρ. ἀλλήλους· εἰ ἔνας τούτοις (sic) σόμηνοι (sic) τοῦ λεγ. Ἰωβῆλ τὸ μνημ. αὐτοῦ, γινώσκετε ὅτι -- καὶ ἐγέρει αὐτῷ λαὸν καινόν. τότε ἐπαφήγγειλαν (sic) οἱ ἀρχισυνάγωγοι πάντα τὸν λαὸν κυρίου λέγοντες· ἐπικατάρατος ὁ ἀνὴρ ἐκεῖνος ὅστις ποιήσει ὅμοιωμα χειρῶν ἀνθρώπουν καὶ προστιρίσει. καὶ εἰπεν ὁ λαός· ἀμήν. καὶ ἡμινήσαντες ἄπαντες, ἀπίλλαθεν ἔκαστος εἰς τὸν οὐκον αὐτοῦ, δοξάζοντες τὸν Θεόν.

In iis quas ex Thilone sumpsimus codicum C et D lectionibus ad Acta Pilati A, item codicis B ad Act. Pil. B, haud pauca corrigenda esse ipsorum codicum nos examen docuit. Pessime vero a Fabricio<sup>2</sup> Ἀναφορὰ Πιλάτου edita est ex amici apographo. Ita A recte ἀναφορᾶς praebet, non ἀναφοράν: minime omittit θεοπάταρον sed θιωτάτω habet: sect. 1. δι' ἡς, non διὰ τῆσδε: συνέχομαι κρατεῖσθαι, πον συνέχ. κράτιστε βασιλεῦ: τῶν ἐπανισταμένων καιρὸν διπήν τὸν τε καιρὸν δέοντα λαβὼν τὸν τέλειον χρόνον ἐνθείκνυσιν, quorum loco Fabr. dedit τὴν τῶν ἐπενισταμένων καιρὸν διπήν ἐκ τῶν ἀ ἐπέσονται (ita prorsus editum) λαβὼν τῶν τε λαπῶν χρόνων ἐνθείκνυσιν: καὶ παρέχειν, πον καὶ παρεῖχεν: ἀλλον, πον ἀλλά: τεθνεῶτος, πον τεθνηκότος: καὶ αὐτὸν τὸν ἵχῳρα (scriptum ἵχῳρα) διέφθειρεν et ἔχοντα, πον καὶ αὐτὸν οὐ ἵχῳρ διέφθ. et ἔχοντος: ἐν omittit (ut BCD): ἐξῆλθεν, πον ἐπῆλθεν: sect. 2. τὴν ἰδίαν (scriptum ἰδείαν), πον τίν τ' οὐσίαν: συναστρεφομένοις, πον συναστρεφομένοις: πάγκασιν, πον παντάπασιν: τῶν πνευμάτ. καὶ ἀκαθάρτ., πον τ. πν. ἀκαθ.: verba δι βιθῆ θαλάσσης κατέρροιψεν πον desunt, sed leguntur κατὰ βιθὸν θαλάσσης καταρρέιξας (sic): sect. 3. habet ἔχειν λίαν στολὴν (quod διαστολὴν corrigendum) πον ἔχ. ὡς λίαν στενήν: sect. 4. καὶ γυναικα δὲ αἰμορροῖσσα (sic), πον κ. γυνη δ. αἰμορροῖσσα: ἀπὸ τ. φύσεως (πον φύσεως) τ. αἱ. τὰς ἀφμονίας (πον ἀφτηρίας) et ἐξαντλήσασα (πον ἀντλ.): ἄφωνος καθ' ἐκάστην οὐσα, πον ἄφ. τε οὐσα: οὐκ ἥρον, πον οὐκ ἥδιναντο: μία, πον σκιά: sect. 5. verba ἄπερ ἐν σαββάτῳ etc. πον omittit, sed habet ἄπερ ἐν σαββ. ἐποίει: sect. 6. habet ἐπὶ τὸ τοῦτο ἀνετάσαι, πον ἐπὶ τῇ τούτου ἀνετάσαι: sect. 7. μέσης (scriptum μεσῖς) τῆς, πον μέσον τῆς: σελίγη δὲ, πον ἡ δὲ σελίγη: τῇ τούτου πτώσει, πον τ. τούτ. πτώσει (ut et Fabr. et Birch.): ἐλειμένος· βροντῶν ἥδυκος (codd. CD

<sup>2</sup> Thilo maluit ab edendo abstinere, quamquam codicem ipsum rursus adlerat.

πραίτορα (sic) οὐκ ἐκέλευσας αὐτὸν εἰσελθεῖν ἀλλ᾽ ὑπὸ κούρσωρα; καὶ γὰρ Θεασάμενος αὐτὸν ὁ κούρσωρ προσεκύνησεν αὐτὸν, καὶ τὸ φακεόλιον ὃ κατεῖχεν ἤγλωσσεν αὐτῷ ἐπὶ τῆς γῆς, λέγων αὐτῷ· ἂδε περιπάτει.

I. 3. Μετακαλεσάμενος δὲ ὁ Πιλ. τὸν κούρσωρα λέγει αὐτῷ· τί τοῦτο ἐποίησας; ἀποκριθεὶς δὲ ὁ κούρσωρ λέγει αὐτῷ· κύριε ἡγεμών, ὅτε ἀπέστειλάς με ἐν Ἱεροσολύμοις πρὸς Ἀλέξανδρον, εἶδον αὐτὸν καθεζόμενον ἐπὶ ὅνον, καὶ οἱ παιδες αὐτῶν ἔκραζον, κλάδους ἐν ταῖς χερσὶν αὐτῶν κατέχοντες, ἄλλοι δὲ ὑπεστρ. - - δὲ ἐν ὑψίστοις· εὐλογημένος εtc.

I. 4. Λέγοντιν οἱ Ἰουδ. πρὸς τὸν κούρσωρα· οἱ μὲν παιδες ἔβραστὶ ἔκραζον, πόθεν δὲ σοὶ τὸ ἐλληνιστὶ ταῦτα (sic) ἀγνώσθη; ἐρωτήσας ἔμισθον, εἶπεν ὁ κούρσωρ. λέγει αὐτοῖς ὁ Πιλ.· πῶς δὲ ἔκραζον; λέγοντιν αὐτῷ οἱ Ἰουδαῖοι τὸ ὄνταννά· λέγει αὐτοῖς ὁ Πιλ.· τί ἐρμηνεύεται; λέγοντιν αὐτῷ· σῶσον δή· λέγει αὐτοῖς ὁ Πιλ. - - εἰσάγαγε αὐτὸν. καὶ ἐξελθὼν δὲ ὁ κούρσωρ - - λέγει αὐτῷ· κύριε, εἰσελθε· ὁ ἡρεμ. καλεῖ σε.

IX. 5. Τότε ἐκέλευσεν ὁ Πιλ. τὸ βῆμαν ἐκκινοῦσθρου τοῦ βήματος οὐδὲ ἀκαθέζετο, καὶ οὐτως ἀπερήνατο κατὰ τοῦ Ἰησοῦ· τὸ ἔθνος τὸ σὸν κατέπαιζάν<sup>1</sup> σου ὡς βασιλέως. καὶ διὰ τοῦτο ἀπεφηγάμην πρῶτον φραγελλωθῆναι σε διὰ τὸν θεσμὸν τῶν εὐερ. βασ., καὶ τότε ἀναρτηθέντα ἐπὶ σταυροῦ ἐν τῷ κήρυψι δόπον ἐπιάσθης, καὶ δύο κατοῆγοι μετὰ σοῦ τὸ πέρας τοῦ βίου δεξασθαι.

X. 1. Καὶ εὐθὺς ἐξήγαγον τὸν Ἰησοῦν ἀπὸ τοῦ πραιτωφίου ἀμα τοῖς δισὶ κακοίσιοις. καὶ ὅτε ἤλθον ἐπὶ τὸν τόπον, ἐξέδυσαν τὸν Ἰησοῦν τὰ ἴματα αὐτοῦ καὶ περιέζωσαν αὐτὸν λέντιον, καὶ στέφ. ἐξ ἀκανθ. ἐπὶ τὴν κεφαλὴν αὐτοῦ.

Exit capite XVI. hunc in iuodum: Τότε Ἀννας καὶ Καϊάφας εἰπον· δρθῶς εἴπατε τὰ γεγραμμ. ἐν τῷ νόμῳ Ιιωσέως, ὅνι σύνε Ἐνώπιον ἀνατον εἶδεν οὗτε ἡλιον (sic). ὃ δὲ Ἰησοῦς λόγον ἔδωκεν τῷ Πιλ., καὶ ὅτι ἐσταυρώθη ἐπὶ τὸν κρενίον, καὶ ὅτι δάπισμα ἔλαβεν, καὶ ὅτι οἱ στρατ. στέφανον ἐξ ἀκανθῶν περιέθικαν αὐτῷ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ὅτι ἐφραγελλώθη καὶ ἀπόφασιν ἐλαβεν παρὰ τοῦ Πιλ. καὶ ὅξος ἐποτίσθη μετὰ χολῆς, καὶ λόγχῃ ἐξεκέντησεν τὴν πλ. αὐτοῦ Λογγ. ὁ στρατ., καὶ ὅτι τὸ σῶμα αὐτοῦ ἤτήσατο δ τίμιος πατὴρ Ἰωσῆφ, καὶ καθὼς λέγει ἀνέστη· καὶ εἶδον αὐτὸν ἀναλιμμ. εἰς τ. οὐρανόν· καὶ ὅτι ὁ φαριβί Λειπεὶ εἰπερ μαρτυρήσας τὰ ὑπὸ τοῦ μεγάλου διδασκάλου Συμεών. καὶ εἶπον

<sup>1</sup> κατέπεξαν codex habet. Similiter C κατέπεξαν, Α κατήγγειλαν, Α κατήγειτε

# I. APOCALYSIS MOSIS.

Διηγησις καὶ πολιτεία Ἀδάμ καὶ Εῦας τῶν πρωτοπλάστων, *συλλεγε*  
ἀποκαλυφθεῖσα παρὰ θεοῦ Μωϋσῆς τῷ θεράποντι αὐτοῦ, ὅτε  
τὰς πλάκας τοῦ νόμου τῆς διαθήκης ἐκ χειρὸς κυρίου ἐδέξατο,  
διδαχθεὶς ὑπὸ τοῦ ἀρχαγγέλου Μιχαήλ.

<sup>1</sup> Αὕτη ἡ διηγησις Ἀδάμ καὶ Εῦας. Μετὰ τὸ ἐξελθεῖν αὐτοὺς ἐκ τοῦ παραδείσου ἔλαβεν Ἀδάμ Εῦαν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολήν, καὶ ἔμεινεν ἐκεῖ ἕτη δέκα ὥκτων ἀνατολής, καὶ μῆνας δύο, καὶ ἐν γαστρὶ εἶληφεν ἡ Εῦα καὶ ἐγέννησεν *Ματ. ii.* δύο οὐιούς, τὸν Διάφωτον τὸν καλούμενον Καῖν καὶ τὸν Ἀμιλα-  
βές τὸν καλούμενον Ἀβελ.

<sup>2</sup> Καὶ μετὰ ταῦτα ἐγένοντο μετὰ ἀλλήλων Ἀδάμ καὶ Εῦα·  
κοιμωμένων δὲ αὐτῶν εἰπεν Εῦα τῷ χυρῷ αὐτῆς Ἀδάμ· κύριε. *cf. 1 Pet. i.*

\* Διηγ. κ. πολ. Ἀδ. κ. Εῦ. τ. πρωτοτ. (C om τ. πρωτοτ., D om κ. Εῦ. τ. πρωτ.) εἰπιν ACD..B Διηγησις τοῦ μεγάλου θεόπτου Μωυσέως περὶ τῆς πολιτείας Ἀδάμ καὶ Ἔβρας (sic B plerumque, itom passim C et A) τῶν πρωτοπλάστων | ἀποκαλυφθεῖσα (ita BCD; A -φθε) παρὸ (C ὑπὸ) θεοῦ (B τοῦ θε.) Μωυσῆ (CD Μωσῆ, B om) τῷ θερ. αὐτ. (haec om B) εἰπιν ADCB | διε τὰς πλ. τ. νόμ. τῆς διατ. (B om τ. διατ.) ἐκ χ. κυρ. ἐδ. (B ἐδ. ἐκ χ. αὐτοῦ) εἰπιν AB..CD om | δι-  
δαχθεὶς (ABD -χθής, C -χθῆσα) ὑπὸ (D παρὰ) τ. ἀρχαγγ. (B ἀγγέλου) Μιχ.

<sup>1</sup> Αὕτη -- Εῦας εἰπιν ACD..B om | αὐτοὺς ἐκ τοῦ εἰπιν ACD..B τὸν Ἀδάμ ἀπὸ τοῦ | ἔλαβεν -- ἀνῆλθεν (C ἡλθεν) -- ἀνατολήν εἰπιν AC..D ἔγνω δὲ Ἀδάμ τὴν Εῦαν καὶ ἐξῆλθαν πρὸς ἀνατολήν .. B ἀπῆλθον δύο ἀμφίτεροι κατὰ τὴν ἀνατολήν | καὶ ἔμεινεν (D -ναν) -- δύο εἰπιν ACD..B καὶ ήσαν πευ-  
θοῦντες χρόνους ἔτη | καὶ (B add μετὰ ταῦτα) ἐν γ. εἰλ. ἦ (ita BCD; A om) Εῦα (B Ἔβρα) κ. ἐγένν. δύο οὐι. (B οὐ. δύ., A om κ. ἐγ. δ. οὐ.) | τὸν (ita ACD; B οὖν μὲν) Διάφωτον (ita A, C διάφωτον, B διάφορον; D ἀδιάφωτον) τὸν καὶ. (D λεγόμενον) Καίν. (A Καίν. τ. καλ.) κ. τὸν (B κ. τόνδε) Ἀμιλαβές (ita AD; B ἀμι-  
λαβές, C ἀμιλαβέστατον) τ. κ. Ἀβελ.

<sup>2</sup> Καὶ μ. τ. ἐγένοντο (C -νετο) μετὰ (ita A; CD μετ') -- εἰπεν Εῦα εἰπιν  
Apocalyp. apocryph. ed. Tischendorf.

ἢδη ἵχος) κατεπαιδοισαν (codd. CD κατεπίδουσαν), quae quidem perquam corrupta sunt, quorum loco Fabr. edidit ἐλλειπομένης, βροντῶν τὸ ἵχος καταβαινοισῶν: sect. 8. γεναμένην (ut D) pro γενομένην: sect. 9. τῆς ante παρασκευῆς non omittit, tam rursus γεναμένης habet: οἵως (ut B; scriptum ὡς), non ὡς: ἐλαμψεν φωταγωγ. τῶν πάντων πολλὰ φαιδρ., non πολλ. φαιδρ. omissis ἐλαμψ. φω. τ. πάντων: ἐφάνησαν ἀνδρες ἐφ' ἄψιλῇ στολῇ, non ἐφ. ἀνδρ. ἐν νεφελεινῇ στολῇ: αἱ φωναί, non καὶ φωναί: ἀνέλθατε, non ἀνῆλθόν τε: ὑποκ. τῆς ἀβέσσου ετ μετὰ τῶν βοῶντων, non omittit τῆς nec βοῶντων: καὶ περιπατούντων, non καίπερ ἀπαντούντων: sect. 10. τῆς γῆς καὶ καταπιεθέντες, non τῆς γῆς καταπιεθέντες: τῶν κατὰ, non τῶν τὰ κατὰ: εἰ μὴ μία, non omittit μή: sect. 11. κατεχόμενος, non συνεχόμενοι. Non nihil praeterii.

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“Εποίησεν δὲ Ἀδάμ υἱούς τριάκοντα καὶ θυγατέρας τριάκοντα. καὶ περιπεσὼν εἰς νόσον, καὶ βοήτας φωνῇ μεγάλῃ εἶπεν· Ἐλέτωσαν πρός με οἱ υἱοί μου πάντες, ὅπως ὅψομαι αὐτοὺς <sup>πάντας</sup> πρὶν ἡ ἀποθανεῖν με. καὶ συνήγηθσαν πάντες· ἦν γὰρ οἰκισθεῖσα ἡ γῆ εἰς τρία μέρη· (καὶ ἡλθον πάντες ἐπὶ τὴν θύραν τοῦ οἴκου ἐν φῶ εἰσήρχετο εὐξασθαι τῷ θεῷ) εἶπεν δὲ Σήθ ὁ υἱὸς αὐτοῦ· πάτερ Ἀδάμ, τί σοι ἐστιν ἡ νόσος; καὶ λέγει· τεκνά μου, πόνος πολὺς συνέχει με. καὶ λέγουσιν· τί ἐστιν πόνος καὶ νόσος; “Καὶ ἀποκριθεὶς Σήθ λέγει αὐτῷ· μή ἐμνήσθης, πάτερ, τοῦ παραδείσου ἐξ ὧν ἡσθιες, καὶ ἐλυπήθης ἐπιθυμῆσαι αὐτῶν; ἐὰν οὖτος ἐστίν, ἀνάγγειλόν μοι, καὶ ἐγὼ πορεύσομαι καὶ ἐνέγκω σοι καρπὸν ἀπὸ τοῦ παραδείσου. ἐπιθήσω γὰρ κόπρον ἐπὶ τὴν κεφαλήν μου καὶ κλαύσομαι καὶ προσεύξομαι, καὶ εἰσακούσεται μου κύριος καὶ ἀποστελεῖ τὸν ἄγγελον αὐτοῦ, καὶ ἐνέγκω σοι ἵνα ἀποπαύσῃ ὁ πόνος ἀπὸ σοῦ. λέγει αὐτῷ ὁ Ἀδάμ· οὐχί, οὐδὲ μου Σήθ, ἀλλὰ νόσον καὶ πόνον ἔχω. λέγει αὐτῷ Σήθ· καὶ πῶς σοι ἐγένοντο; ”Εἶπεν δὲ αὐτῷ ὁ Ἀδάμ· ὅτε ἐποίησεν ἡμᾶς ὁ θεός, ἐμὲ καὶ τὴν μητέρα ὑμῶν, δι’ ἣς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν

<sup>5</sup> δὲ εἰμι Α.. Β οὐν, Κ γάρ | οὐ. τρ. κ. θυγ. τρ. εἰμι Κ ετ omissis κ. Ζ. τρ. Α.. Β οὐ. κ. θυγ. ξ | καὶ περιπ εἰς νόσ. (C add μεγάλην) καὶ (C om) βοήσ. φω. μεγ. (C om φ. μ.) εἶπεν εἰμι ΑC .. Β ζησες δὲ Ἀδάμ ζητη Ζῆτη πρὸ (οὐρίγο πρός;) δὲ τὸ τέλος αὐτοῦ ὡσηλευτῆς (νόσω ληφθεὶς;) ἐβόησεν φωνῇ μεγάλην λέγων | Β ἀλ. πρ. με οἱ δῖοι παιδες | ὅψομαι εἰμι Α .. BC ὅψωμαι | Β πρὶν ἀποδάνω .. C πρὶν ἀποθανοῦμεν. Praeterea C add καὶ ἀπέστελλεν υἱὸν αὐτοῦ Σήθ ἐπὶ πάντας τοῦ λαλῆσαι αὐτοῖς | Β καὶ συναχθέντων πάντων, ἦν γὰρ -- εἰς τρία μέρη, λέγει πρὸς αὐτὸν Σήθ ὁ οὐ. αὐτ. | καὶ ἡλιον -- τῷ θεῷ εἰμι Α .. C καὶ ἀνέλιθντες πάντες ἔμπροσθεν αὐτοῦ ἐν φῶ εἰσήρχετο προσεύχεσθαι τῷ θε., τούς περγίτ εἶπεν αὐτῷ ὁ οὐ. αὐτ. ὁ Σήθ | C om Ἀδάμ | τί σοι (B om) ἐστ. τῇ (C om) νόσ. καὶ (C om) λέγ. (C add αὐτῷ ὁ Ἀδάμ) | τεκνά (B - κνα) μου .. C om | καὶ λέγ. (B add αὐτῷ ἐκεῖνοι) τί (B καὶ τί) -- καὶ νόσ. (B πάτερ pro κ. νο.) ε. AB .. C om

<sup>6</sup> Καὶ ἀποκρ. (B Ἀποκρ. οὐν) -- αὐτῷ ε. AB .. C καὶ λέγει αὐτῷ Σ. τῷ περὶ (lege πατρὶ) αὐτοῦ | ἐξ ὧν ε. AC .. Β ἀφ ὧν | ἐπι. αὐτῶν, πραεταρε vidobatερ αὐτῶν) ε. A .. BC om | ἐστίν ε. AC .. Β ζει | ἀνάγγ. μοι .. B πρητε ἔρωτῷ σε πάτερ | καὶ ἐγώ ε. A .. C καγώ, Β καὶ | πορεύσομαι ε. C .. AB πορεύομαι | C οιν τόν | ἐνέγκω -- ἀπὸ σοῦ ε. AC .. Β ἐνέγκει (sic) μοι ἀπὸ τοῦ ἔντλου ἐν φῶ δέει (cod. ἐνδ δέοι) τὸ Λεος, καὶ ἀναπαύσει ὁ πόν. ἀπ. σ. | πόνον ζει .. B οὐδὲ πολὺν | λέγ. αὐτ. (C καὶ φησι πρὸς αὐτὸν) Σήθ .. B om | πῶς σοι .. B πάσσοι

<sup>7</sup> αὐτῷ ὁ (haec om B) Ἀδάμ .. C Ἀδ. πρὸς αὐτόν | Β ἀποδιηγόμεν | ζδωκ.

μου, ἵδιον ἐγὼ κατ' ὄνταρ τῇ νυκτὶ ταύτῃ τὸ αἷμα τοῦ υἱοῦ μου 'Αμιλαβές τοῦ ἐπιλεγομένου" Αβελ βαλλόμενον εἰς τὸ στόμα Κάϊν τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἐπιειν αὐτὸν ἀνελεημόνως. παρεκάλει δὲ αὐτὸν συγχωρῆσαι αὐτῷ ὀλίγον ἐξ αὐτοῦ, αὐτὸς δὲ οὐκ ἤκουσεν αὐτοῦ, ἀλλὰ ὅλον κατέπιεν αὐτόν· καὶ οὐκ ἔμεινεν ἐπὶ τὴν κοιλίαν αὐτοῦ, ἀλλ' ἐξῆλθεν ἐκ τοῦ στόματος αὐτοῦ. εἶπεν δὲ 'Αδάμ τῇ Εὕα· ἀναστάντες πορευθῶμεν καὶ ἵδωμεν τί ἔστιν τὸ γεγονός αὐτοῖς, μή ποτε πολεμεῖ ὁ ἔχθρός τι πρὸς αὐτούς.

<sup>1.</sup> <sup>2.</sup> <sup>3.</sup> Πορευθέντες δὲ ἀμφότεροι εὔρον πεφονευμένον τὸν Ἀβελ ἀπὸ χειρὸς Κάϊν τοῦ ἀδελφοῦ αὐτοῦ. καὶ λέγει ὁ θεὸς Μιχαὴλ τῷ ἀρχαγγέλῳ· εἶπε τῷ 'Αδάμ ὅτι τὸ μυστήριον ὃ οἴδας μὴ ἀναγγείλῃς Κάϊν τῷ υἱῷ σου, ὅτι ὁργῆς υἱός ἔστιν. ἀλλὰ μὴ λυποῦ· δώσω σοι γάρ ἀντ' αὐτοῦ ἔτερον υἱόν, σύτος δηλώσει σοι πάντα ὅσα ποιήσῃς αὐτῷ· σὺ δὲ μὴ εἰπῃς αὐτῷ μηδέν. ταῦτα ὁ θεὸς εἶπεν τῷ ἀρχαγγέλῳ αὐτοῦ, 'Αδάμ δὲ ἐφύλαξεν τὸ ῥῆμα ἐν τῇ καρδίᾳ αὐτοῦ, μετ' αὐτοῦ δὲ καὶ ἡ Κύα, ἔχοντες τὴν λύπην περὶ Ἀβελ τοῦ υἱοῦ αὐτῶν.

<sup>4.</sup> <sup>5.</sup> Μετὰ δὲ ταῦτα ἔγνω 'Αδάμ τὴν γυναικαν αὐτοῦ, καὶ ἐν γαστρὶ ἔσχεν καὶ ἐγέννησεν τὸν Σήθ. καὶ λέγει ὁ 'Αδάμ τῇ Εὕᾳ· ἴδου ἐγεννήσαμεν υἱὸν ἀντί. Ἀβελ, ὃν ἀπέκτεινεν Κάϊν· δώσωμεν δόξαν καὶ θυσίαν τῷ θεῷ.

ACD.. B Μετὰ ταῦτα οὖν κοιμωμένων ἀπ' ἀλλήλων ἀλάτησεν "Εβα | τοῦ υἱοῦ μου εἰμι Α.. BC τ. ν. ἡμῶν | τ. ἐπιλεγ. (B ἐπικαλούμ.)" Αβελ εἰμι AB.. C om | B βαλλόμενον ἀλλειπειν αὐτοῦ τὸ αἷμα | x. ἐπιειν (B ἐπιεινε) αὐτὸν (B τὸ αἷμα αὐτοῦ) εἰμι AB.. C οἰμι | B σπλαγχνισθῆναι καὶ συγχωρ. | B οἰμι αὐτῷ | ἤκουσεν (C εἰστήκ.) αὐτοῦ εἰμι ΑC.. B ἤκουεν αὐτόν | B ἀλλ' ὅλ. αὐτὸν κατέπιεν ἀνελεημόνως, ὥστε οὐδὲ ἔχωρεύσῃ ἐν τῇ κοιλίᾳ αὐτοῦ, ἀλλὰ καὶ ἐξ. ἔξω τοῦ στόμα. αὐτ. | B εἰπ. οὐν 'Ἄδ. ἀναστ. | C αναστ. δέ | τι δεστ. τὸ γεγ. αὐτ. εἰμι Α.. B τι γεγονεν ἐπ' αὐτοῖς.. C τι δεστ. τὸ ὄραμα τοῦτο περὶ τῶν υἱῶν ἡμῶν (ἴνιως in modum corrigeundam duxi lectionem codicis τοῦτο περητῶμεν οὖν ἡμῶν | μή ποτε εἰμι AC.. B μῆπως | A πολεμῇ | τι εἰμι A.. BC οἰμι; sed C add ἀλλῶν αὐτει πολεμεῖ | B οἰμι πρός

<sup>6.</sup> B Καὶ πορευθέντες ἀμφ. καὶ εὔρον | C ἐκ χειρὸς | C τὸν ἀρχάγγελον (sic) αὐτοῦ εἰπεῖν τῷ | B οἰμι δὲ τὸ μ. ὃ οἴδι. | C ἀναγγείλους | Κάϊν εἰμι BC (C καὶ προ Κάϊν) .. A τῷ Κά. | ὁργῆς υἱ. δεστ. εἰμι B.. A ὁργίς (ὁργίλος;) δεστιν .. C ὁργισθη ὁ ἀδελφός | B μητ. λυπ. δέ. δώσω σοι | C οἰμι ἔτερον | οὐτος (B add δέ) .. C δοστεις | A οἰμι σοι | C δοσα ἀν ποιησεις | αὐτῷ εἰμι A.. B οιμι, C αὐτόν | ταῦτα -- ἀργγέλω (C ἀρχαγγέλω) ετο. εἰμι A, similiter C.. B καὶ ταῦτα πρός τὸν 'Αδάμ λαλήσας ὁ ἀρχάγγελος, ἐφύλαξε τὸ ῥῆμα ετο.

<sup>7.</sup> C 'Αδάμ "Εβαν τὴν γυν. αὐτ. | καὶ ἐν γαστρ. Ισχ. x. ἐγένν. εἰμι Α.. B καὶ συλλαβοῦσα ἐτεχεν, C καὶ ἐτεχεν | B 'Ιδου γεννήσαντες | B οιμι x. θυσίαν

δὲ καὶ ἡ Εῦα λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ  
ἡμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δὲ ἐμὲ τοῦτό  
σοι γέγονεν, δὲ ἐμὲ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἰπεν δὲ  
Ἀδάμ τῇ Εῦᾳ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σήθ  
πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλοὺς ὑμῶν  
καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῆ ἐπ’ ἐμέ, καὶ  
ἀποστελλη τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι  
ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνάγκης μοι,  
καὶ ἀλεύψομαι καὶ ἀναπαύσομαι, (καὶ δηλώσω σοι τὸν τρόπον ἐν  
ῳ ἡπατήθημεν τὸ πρότερον)

<sup>10</sup> Επορεύθη δὲ Σήθ καὶ ἡ Εῦα εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἴδεν Εῦα τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εῦα λέγουσα· οἵμοι οἵμοι,  
ὅτι ἐσὺ ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἀμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εῦα τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εῦα πρὸς τὸ θηρίον λέγουσα·  
ῳ σὺ θηρίον πονηρόν, οὐ φοβήσει τὴν εἰκόνα τοῦ θεοῦ πολεμῆσαι; πῶς ἡνοίγῃ τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὁδόντες σου;  
πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἥμην τελ ποτius εἰμι!) | ἡ Εῦα λέγουσα c. ΑΒ .. C "Εβα καὶ εἶπεν | B οι μου  
| τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκ. (ita C, A ἐπενέγκω) αὐτήν (C αὐτὸν) .. B οι | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμ.) τυγχάνεις (A -ννοις) x. πόν. (ita B, C πόν. καὶ από καμάτ., A οι x. πόν.) | 'Ανάστα .. B  
add μόνον | ἐπίλεπε c. A .. B ἐπίθεσθε, C ἐπιθῆσατε | γῆν c. BC .. A τὴν  
γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C  
δώσῃ ημῖν (corrigiō υμῖν) | B ἐκ τὸ δένδρου | ἐν ᾧ δέ τὸ ἔλαιον (B τὸ Λεός)  
δὲ αὐτοῦ .. C οὐ τὸ ἔλαιον δ. ἀπ’ αὐτοῦ | ἀλεύψ. (B add δὲ αὐτοῦ) x. ἀναπαύσο-  
μαι (B ἀναστήσω με i. o. ἀναστήσομαι) καὶ δηλώσω -- ἡπατήθ. (A ὑπατ.) τὸ  
πρότερον .. C ἀλεύψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

<sup>10</sup> Ἐπορεύθη (C - θησαν) δὲ (B οι, C ούν) -- παραδείσου c. ΑΒC | καὶ  
πορ. (B πορ. δὲ) -- Εῦα (B add Σήθ) τὸν υἱ. α. καὶ (B οι) θηρ. πολεμοῦντα  
(sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ ἔκλ.) Εῦα (B οι) λέγ.  
c. ΑΒ .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρησα) ἡ Εῦα τὸν υἱὸν αὐτῆς  
πολεμούμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στενάζουσα εἶπεν | B οι οἵμοι alte-  
ritum | B δὲ ἀν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B οι οἱ ἀμαρτ. |  
B καταρ. μοι | B δὲ ἡ Εῦα οὐκ ἐφ., C οὐκ ἐφ. Εῦα | ἐβό. -- λέγουσα ..  
C καὶ ἐλάλησεν πρ. τὸ θηρ. | ὡς σύ (B οι) c. ΑΒ .. C Οὐαὶ σοι | C οι πο-  
νηρόν | οὐ φοβήσει (ita ΛΙC) -- πολεμῆσαι .. B οὐδὲν φοβήσει; τὴν εἰκ. τ. θ. πολεμεῖς; | πῶς ἡνοίγῃ (C εἰνίκει corrupte) -- πῶς ἐνίσχ. οἱ ὁδ. σ. (C οι π-  
ενίσχ. οἱ c. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς ὑποταγῆς σου -- θεού, c.

πᾶν φυτὸν ἐν τῷ παραδείσῳ, περὶ δὲ ἐνὸς ἐνετεῖλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, διὸ οὐ καὶ ἀποθνήσκωμεν. ἦγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τῶν φυλασσόντων τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι καὶ προσκυνῆσαι τὸν κύριον· ἐδωκεν δὲ αὐτῇ ὁ ἔχθρος καὶ ἔφαγεν ἀπὸ τοῦ ἔντομου, ἐγνωκὼς ὅτι οὐκ ἡμῖν ἐγγὺς αὐτῆς οὔτε οἱ ἄγγειοι ἀγγέλοι· ἐπειτα ἐδωκεν κάμοι φαγεῖν. <sup>8</sup> Ὡτε δὲ ἐφάγομεν ἀμφότεροι, ὀργίσθη ἡμῖν ὁ θεός. καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δευτέρης ἔθηκεν τὸν θρόνον αὐτοῦ καὶ ἐκάλεσεν φωνῇ φοβερῇ λέγων· <sup>9</sup> Ἀδάμ, ποῦ εἶ; καὶ ἵνα τί κρύβεσαι ἀπὸ τοῦ προσώπου μου; μὴ δυνήσεται οίκια τῷ οἰκοδομήσαντι αὐτὸν κρυψῆναι; καὶ λέγει· ἐπειδὴ ἐγκατέλιπες τὴν διαθήκην μου, ὑπήνεγκα τῷ σώματί σου ἐβδομήχοντα πληγάς. πρώτης πόνος πληγῆς ὁ βιασμὸς τῶν ὄφθαλμῶν· δευτέρας πληγῆς τῆς ἀκοῆς ὁ πόνος· καὶ οὕτως καθεξῆς πᾶσαι αἱ πληγαὶ παρακολουθήσουσιν σοι.

<sup>9</sup> Ταῦτα δὲ λέγων ὁ Ἀδάμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναξεν μεγάλως, καὶ εἶπεν· τί ποιήσω; ἐν μεγάλῃ λύπῃ εἰμι. ἔκλαυσεν

ἡμῖν -- παραδείσῳ .. C Β. ἡμ. ἔξουσιαν ἐσθίειν ἀπὸ παντὸς ἔντομου τοῦ ἐν τῷ παρ. πλὴν ἐνός, B Β. ἡμ. φυλάσσειν καὶ ἐσθίειν ἀπὸ πάντος φυτοῦ | περὶ δὲ ἐνὸς (B ἐνὸς δὲ) ἐνετεῖλεν τὴν θρόνον (B οὐ) μὴ ἐσθ. εἰ αὐτοῦ .. C ἐκείνου γάρ τοῦ ἐνὸς καὶ μόνου φυτοῦ παρήγγειλεν ἡμῖν μὴ ἀψασθαι | C οὐ δὲ οὐ κ. ἀποδν. | ἦγγισεν -- ἀναβ. καὶ (B οὐ) προσκ. τ. κύρ. ε. AB .. C καὶ ὅτε ἐνέβησαν (ἀνεῖ?) οἱ ἄγγειοι οἱ προσμένοντες μετὰ τῆς μητρὸς τημῶν (Iēgo ὑμῶν) προσκυνῆσαι τὸν κύρ. καθαὼς ἡνὶ αὐτοῖς τύπος | Εδωκεν δὲ (B καὶ Β.) -- ἔντομον (B add οὐ ἐνετεῖλατο τημῖν ὁ θεός: his ipsius addiderim μὴ ἐσθίειν ἀπὸ αὐτοῦ) -- ἐγγὺς (B ἐγγύων) αὐτῆς οὔτε οἱ ἄγγ. (B οὐ οὔτε εἰς) ε. AB .. C ἡμῖν δὲ ἐγώ μακρὰν ἀπὸ αὐτῆς. γνοὺς δὲ ὁ ἔχθρος ὅτι μόνην ὑπάρχει, δέδωκεν αὐτῇ, καὶ ἔφαγεν ἀπὸ τοῦ ἔντομου οὐ παρηγέλλῃ μόνον μὴ ἐσθίειν | ἐπειτα οὐ κάμοι (ita B, Α ἡμῖν) φαγ. (B εἰς φαγεῖν) .. C κάκεινη πάλιν μετεδώκεν ἡμῖν, καὶ ἔφαγον.

<sup>8</sup> Ὡτε -- ὀργίσωντα (ita A ει B, item C) -- ἐκάλ. (B add ἡμᾶς) φωνῇ φοβερῇ (B -νή -ράν) λέγων .. C καὶ ὀργίσωντα ἡμῖν κύρ. ὁ θεός· παρουσιασθεὶς ἐν τῷ παραδ. ἀλάτησεν φωνῇ φοβερὸν λέγων | καὶ ἵνα τί κρύβεσαι (Ι - βησαι) -- αὐτήν (B αὐτοῦ) κρυψῆναι ε. AB .. C ἐγὼ δὲ δειλιάσας καὶ κρυψήσεις, εἶπεν· ἵνα τί κρύβεσαι ἀπὸ πρ. μου; μὴ οὖν δυν. κρυψῆναι οίκια τῷ οἰκ. αὐτήν | καὶ λέγει (B add μοι)· ἐπ. ἐγκατέλιπες B -τελιπας sic) -- ὑπένεγκα (B -γκας) -- πληγάς· πρώτης (cod. -τος) -- δευτέρας (cod. δεύτερον) -- ὁ πόνος (B post πληγάς pergit scriptura perquam corrupta: προστάσις σοι ὁδῶντας καὶ βιασμὸν τῶν ὄφων. πονήν δεύτερον πληγάς καὶ τῆς ἀκ. τὸν πόνον) ε. Α(B) .. C ἀλλ' ἐπειδὴ παρεβῆς τὴν ἐντολήν μου, προσάξω τῷ σώματί σου πληγάς δὲ ἀφ' οὗ αἱ ὁ πόνος τῶν ὄφθαλμῶν· δευτέρα τῆς ἀκοῆς· | καὶ οὕτως -- παρακολουθήσουσιν (Α -λουθῶσιν) σοι (Α οὐ) ειμι BA .. C καὶ καθεξῆς ἔτεραι πληγαὶ τοῦ σώματος

<sup>9</sup> Ταῦτα δὲ (C οὐ) -- ἀνεστ. μεγ. καὶ (haec οὐ B) εἶπ. (C λέγει) ε. ABC | ἐν μεγ. λύπῃ εἰμι ε. AC .. B ἐν μεγ. ἀνάγκῃ καὶ θλίψει τημῶν (corrigeendum

δὲ καὶ ἡ Εῦα λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ | *Curi-*  
ῆμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δὲ ἐμὲ τοῦτό σοι γέγονεν, διὸ ἐμὲ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἰπεν δὲ Ἀδάμ τῇ Εῦᾳ· ὥναστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπιως σπλαγχνισθῆ ἐπὶ ἐμέ, καὶ ἀποστελλη τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν φέρει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλειφόμαι καὶ ἀναπαύσομαι, (καὶ δηλώσω σοι τὸν τρόπον ἐν ὧ ἡ πατήθημεν τὸ πρότερον)

<sup>10</sup> Ἐπορεύθη δὲ Σὴθ καὶ ἡ Εῦα εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἴδεν Εῦα τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εῦα λέγουσα· οἵμοι οἴμοι, ὅτι ἐδὲ ἐλθὼ εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἀμαρτήσαντες καταράσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εῦα τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εῦα πρὸς τὸ θηρίον λέγουσα· ὡς σὺ θηρίον πονηρόν, οὐ φοβήσει τὴν εἰκόνα τοῦ θεοῦ πολεμῆσαι; πῶς ἡνοίγῃ τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὁδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἡμην νει ποτίου εἰμι) | ἡ Εῦα λέγουσα ε. AB .. C "Ἐβα καὶ εἶπεν | Β οι μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκ. (Ita C, A ἐπενέγκω) αὐτήν (C αὐτὸν) .. B οι | γέγονεν .. B ἔγεντο | ἐν καμάτοις (C καμμ.) τυγχάνεις (Α -νοις) x. πόν. (Ita B, C πόν. καὶ από καμμ.). Α οι x. πόν.) | Ἀνάστα .. B add μόνον | ἐπίβατε ε. Δ .. B ἐπίθεσθε, C ἐπειδήσατε | γῆν ε. BC .. Α τὴν γῆν | κλαύσατε .. Α κλαύσεται | τοῦ θεοῦ .. Α τὸν θεόν | δώσῃ μοι .. C δώσῃ τὴν (corrigere μέν) | B ἐκ τὸ δένδρον | ἐν φέρει τὸ ἔλαιον (B τὸ θεός) ἐξ αὐτοῦ .. C οὐ τὸ ἔλαιον φέρει αὐτοῦ | ἀλειψ. (B add ἐξ αὐτοῦ) x. ἀναπαύσομαι (B ἀναστήσω με i. o. ἀναστήσομαι) καὶ δηλώσω -- ἡ πατήθ. (Α ὑπατ.) τὸ πρότερον .. C ἀλειψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

<sup>10</sup> Ἐπορεύθη (C - θησαν) δὲ (B οι, C οὐν) -- παραδείσου ε. ABC | καὶ πορ. (B πορ. δὲ) -- Εῦα (B αἰδι Σὴθ) τὸν υἱ. α. καὶ (B οι) θηρ. πολεμοῦντα (sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ έκλ.) Εῦα (B οι) λέγ. ε. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρησα) ἡ Εῦα τὸν υἱὸν αὐτῆς πολεμούμενον ὑπὸ θηρίου ἔκλευσεν, καὶ στενάζουσα εἶπεν | B οι οἴμοι αἰτερατ | B δὲ ἀν | τῆς ἀναστ. ε. AC .. B τῆς κρίσεως | B οι οἱ ἀμαρτ. | B καταρ. μοι | B δὲ τῇ η Εῦα οὐκ ἐφ., C οὐκ ἐφ. Εῦα | έβο. -- λέγουσα .. C καὶ ἀλάλησεν πρ. τὸ θηρ. | ὡς σύ (B οι) ε. ΑΒ .. C Οὐαλ σοί | C οι πονηρόν | οὐ φοβήσει (Ita ΑΒC) -- πολεμῆσαι .. B οὐδὲν φοβήσει; τὴν εἰκ. τ. Σ. πολεμεῖς; | πῶς ἡνοίγῃ (C εἰνίκει corrupte) -- πῶς ἐνίσχ. οἱ ὁδ. σ. (C οι πέντες οἱ δ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς μποταγῆς σου -- θεοῦ. ε.

τῇ εἰκόνι τοῦ θεοῦ; <sup>11</sup> Γότε τὸ θηρίον ἐβόησε λέγον· ὡς Εῦα, οὐ πρὸς ἡμᾶς ἡ πλεονεξία σου οὕτε ὁ κλαυθμός σου, ἀλλὰ πρὸς σέ, ἐπειδὴ ἡ ἀρχὴ τῶν θηρίων ἐκ σοῦ ἐγένετο. πῶς ἡνοίγῃ τὸ στόμα σου φαγεῖν ἀπὸ τοῦ ξύλου περὶ οὗ ἐνετείλατό σοι ὁ θεὸς μὴ φαγεῖν ἐξ αὐτοῦ; διὰ τοῦτο καὶ ἡμῖν ἡ φύσις μετηλλάγη. νῦν οὖν οὐ δυνήσει ὑπενεγκεῖν, ἐὰν ἀπάρξομαι ἐλέγχειν σε. <sup>12</sup> Λέγει δὲ ὁ Σήθ πρὸς τὸ θηρίον· κλείσαι σου τὸ στόμα καὶ σίγα, καὶ ἀπόστηθι ἀπὸ τῆς εἰκόνος τοῦ θεοῦ ἐως ἡμέρας τῆς κρίσεως. τότε λέγει τὸ θηρίον τῷ Σήθῳ· Ιδοὺ ἀφίσταμαι, Σήθ, ἀπὸ τῆς εἰκόνος τοῦ θεοῦ. τότε ἔφυγεν τὸ θηρίον καὶ ἀφῆκεν αὐτὸν πεπληγμένον, καὶ ἐπορεύθη εἰς τὴν σκηνὴν αὐτοῦ.

<sup>13</sup> Επορεύθη δὲ Σήθ μετὰ τῆς μητρὸς αὐτοῦ Εῦας πλησίον τοῦ παραδείσου· καὶ ἔκλαυσαν ἐκεῖ, δεόμενοι τοῦ θεοῦ ὅπως ἀποστείλῃ τὸν ἄγγελον αὐτοῦ καὶ δώσει αὐτοῖς τὸ ἔλαιον τοῦ ἔλεου. καὶ ἀπέστειλεν ὁ θεὸς πρὸς αὐτοὺς Μιχαὴλ τὸν ἀρχάγγελον, καὶ εἶπεν αὐτοῖς τοὺς λόγους τούτους· Σήθ, ἀνθρώπε τοῦ θεοῦ, μὴ κάμης εὐχόμενος ἐπὶ τῇ ἱκεσίᾳ ταύτη περὶ τοῦ ξύλου ὃν φέρει τὸ ἔλαιον, ἀλεύψαι τὸν πατέρα σου Ἀδάμ· οὐ γάρ γενήσεται σοι νῦν, ἀλλ’ ἐπ’ ἐσχάτων τῶν καιρῶν. τότε ἀναστήσε-

· <sup>14</sup> Α.. Σ τῆς ὑπέρ τῆς ὑπεράγης τῇ εἰκ. τ. θ. Β τῆς προτέρας σου ὑπακοῆς, διτι πρ. ἡτάγης (corrupte) τὴν εἰκόναν τ. θ.

<sup>15</sup> ἐβόησεν .. Σ add τῇ Εῦᾳ | λέγον (ita C, Α -γων) .. Β om | Σ om ως Εῦα | Σ οὐ παρ’ ἡμᾶς | Σ om bis σου | οὕτε ε. BC .. Α οὐδὲ | BC κλαυθμός | πρὸς σέ .. Σ παρὰ σου | ἐγένετο .. Σ γέγονεν | ἀπὸ τ. ξύλου ε. BC .. Α οὐ | περὶ οὗ ε. AB .. Σ om περὶ | μὴ φαγ. (C ἐστίλειν) ἐξ (C ἀπ’) αὐτ. (B om ἐξ αὐτ.) | διὰ τοῦτο -- μετηλλάγη (cod. -γησαν, quo adiunxit αἱ φύσεις scribendum) ε. Α .. Σ διὰ ταύτην σου τὴν παράβασιν ἡ φύσ. ἡμῶν μετηλλάγη .. Β om | νῦν οὖν οὐ δυνήσεις (sic) ὑπεν. (cod. ἐπεν.) -- ἐλ. σε ε. Α .. Β σκοτισθήσει καὶ οὐ δυνήσεις ὑπενεγκεῖν· ἐὰν ἀπάρξομαι λέγειν, οὐ δυνήσεις (cod. δυνάσεις) βαστάζειν .. Σ ἐὰν ἀπάρξωμαι ἐλέγχ. σε, οὐκ ἰσχύσεις ὑπενεγκεῖν.

<sup>16</sup> Δέγει δέ .. Σ τότε λέγ. | Σ τὸ στ. σου | Β σιγησάτω | ἐως (C add τῆς) -- τότε λέγ. (C καὶ φησι) -- τῷ (C πρὸς τὸν) -- ἀφίστ. Σ. ἀπὸ τῆς εἰκ. (C ἀφίστ. τῇ εἰκόνι) τ. θεοῦ ε. Α(C) .. Β om | τότε ἐφυγ. -- πεπληγμ. ε. Α .. BC om | σκηνὴν ε. ΑΒ .. Σ κοίτην

<sup>17</sup> Σ C. om τῆς μητρ. αὐτ. | ἔκλαυσαν .. Σ -σεν | Β τὸ θέλος τοῦ ἔλεου (sic) | πρὸς αὐτ. ε. Α .. BC om | Μιχ. τ. ἀρχ. (B add αὐτοῦ) .. Σ τ. ἀρχ. Μιχ. | x. εἶπ. αὐτ. τοὺς λό. τούτ. (B om τ. λόγ. τούτ.) Σήθ .. Σ x. ἐλάλησεν τῷ Σήθῳ | Σ μὴ κάμνε | περὶ .. Σ πραειν δεόμενος | ἐν ὦ φ. τὸ ἔλαιον (B θέλος) -- τὸν (B om) πα. ε. Ἀδάμ .. Σ τοῦ φέροντος τὸ ἔλαιον εἰς τὸ ἀλεύψαι τ. π. ε. Ἀδ. | γάρ ε. BC .. Α om | γενήσεται σοι (C om) ε. ΑC .. Β γένηται σοι | ἀλλ’ ἐπ’ ἐσχ. τῶν (B om) -- ἡμέρ. ἐκείν. τῆς μεγ. (B ἡμέρ. τῆς συντελείας) δοσο

ται πᾶσα σάρξ ἀπὸ Ἀδάμ ἔως τῆς ήμέρας ἐκείνης τῆς μεγάλης, ὅσοι ἔσονται λαὸς ἄγιος· τότε αὐτοῖς δοθήσεται πᾶσα εὐφροσύνη τοῦ παραδείσου, καὶ ἔσται ὁ θεὸς ἐν μέσῳ αὐτῶν· καὶ οὐκ ἔσονται ἔτι ἔξαμαρτάνοντες ἐνώπιον αὐτοῦ, ἔτι ἀρθήσεται ἀπὸ αὐτῶν ἡ καρδία ἡ πονηρός, καὶ δοθήσεται αὐτοῖς καρδία συνετέξομένη τὸ ἀγαθὸν καὶ λατρεύειν θεῷ μόνῳ. σὺ πάλιν πορεύου πρὸς τὸν πατέρα σου, ἐπειδὴ ἐπληρώθη τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἵσον τριῶν ήμερῶν. ἔξερχομένης δὲ τῆς ψυχῆς αὐτοῦ μελλεῖς θεάσασθαι τὴν ἀνοδὸν αὐτῆς φοβεράν.

<sup>14</sup> Εἰπὼν δὲ ταῦτα ὁ ἄγγελος ἀπῆλθεν ἀπὸ αὐτῶν. ἥλθεν Σὴθ καὶ ἡ Εῦα εἰς τὴν σκηνὴν ὅπου ἔκειτο ὁ Ἀδάμ. λέγει δὲ ὁ Ἀδάμ τῇ Εῦᾳ· τί κατηργάσω ἐν ἡμῖν καὶ ἐπήνεγκας ἐφ' ἡμᾶς ὀργὴν μεγάλην, ητὶς ἔστιν θάνατος κατακυριεύων παντὸς τοῦ γένους ἡμῶν; καὶ λέγει πρὸς αὐτήν· κάλεσον πάντα τὰ τέκνα ἡμῶν καὶ τὰ τέκνα τῶν τέκνων ἡμῶν, καὶ ἀνάγγειλον αὐτοῖς τὸν τρόπον τῆς παραβάσεως ἡμῶν.

<sup>15</sup> Τότε λέγει ἡ Εῦα πρὸς αὐτούς. ἀκούσατε, πάντα τὰ τέκνα μου καὶ τὰ τέκνα τῶν τέκνων μου, καγὸν ἀναγγελῶ ὑμῖν πῶς ἡπάτησεν ἡμᾶς ὁ ἔχθρός ἡμῶν. ἐγένετο ἐν τῷ φυλάσσειν ἡμᾶς τὸν παράδεισον ἐφυλάττομεν ἔκαστος τὸ λαχὸν αὐτοῦ μέρος ἀπὸ τοῦ θεοῦ· ἐγὼ δὲ ἐφύλαττον ἐν τῷ κληρῷ μου νότον καὶ

(B add αὐτοῖς) ἔσονται -- καὶ οὐκ ἔσται (B vñtiose δὲ αὐτὸς ἔσται) ἔξαμαρτάνοντες (A -τάνοντες) -- ἀρδ. ἀπὸ αὐτ. ἡ καρδ. (B ἀρδ. ἡ καρδ. αὐτῶν) ἡ πον. -- αὐτοῖς καρδ. (B οὐ η πον. οὐσ. αὐτ. καρδ.) συνετέξομένη (B -μενος) -- θεῷ μόνῳ (B μόνον θεῷ) ε. A(B) .. C οὐ omnia | σὺ πάλιν (B οὐν) -- ήμερῶν .. C ἀλλ' ἐπιστρέψον πρὸς αὐτέν, δὲ ἐπληρώθησαν αἱ ήμέραι τῆς ζωῆς αὐτοῦ, καὶ ζήσει ἀπὸ τὴν (sic) σήμερον γ' ἡμέρας καὶ ἀποδανεῖται

<sup>14</sup> ταῦτα .. B αὐτά | C ὁ ἀρχάγγελος ἀνῆλθεν | ἀπὸ αὐτῶν ε. AC .. B ἀπὸ αὐτοῦ | ηλθεν Σὴθ - - ἔκειτο .. C ὑπέστρεψεν Σ. μετὰ τῆς Εῦας ἐν τῇ σκηνῇ εἰ (corrige ἐν ἥ) ἔκ. | λέγ. δὲ (B καὶ λέγ.) -- Εῦᾳ ε. AB .. C καὶ φησιε 'Δ. πρὸς τὴν Εῦαν | τί .. B πραετῷ Εῦᾳ | κατηργάσω: ita AC, item B ut videtur | ἐν ἡμῖν .. C εἰς ἡμᾶς | ἐφ' ἡμᾶς .. BC οὐ | ητὶς ε. AC .. B δὲ | C οὐ κατακυρ. παντός | καὶ λέγει ε. BC .. Α λέγ. ὁ Ἀδάμ | πρ. αὐτ. ε. C .. B αὐτοῖς, Α τῇ Εῦᾳ | C Κάλ. ὥπαντας τοὺς παιδας ἡμ. | καὶ τὰ -- τέκν. ημάδην ε. A .. B praetermisit, C καὶ τοὺς παιδας αὐτῶν | B καὶ ἀπαγγειλω

<sup>15</sup> Τότε -- καὶ τὰ (B πάντα) -- ἀναγγελῶ (A -γγέλω) ο. πῶς -- δ ἔχθρ. ημ. (B οὐ πῶς οὐσ. ο. ημῶν) ε. Λ(B) .. C καὶ καλέσασα (εοιδ. -λέσας) αὐτοὺς ἤρεπτο λέγειν πρὸς αὐτούς | ἐγένετο -- ἐφυλάττομεν (B ἐφυλάσσομεν) έκ. τὸ λαχόν (A -χόντα) -- ἐγὼ δὲ ἐφύλ. ε. ΛB .. C οὐτως ἐν τῷ εἰναι ἡμᾶς, τέκνα μου, εἰς τὸν παράδεισον καὶ ἐν τῷ φυλάττειν ἔκαστος τὸ λαχ. α. μ. α. τ. θεοῦ·

δύσιν. ἐπορεύθη δὲ ὁ διάβολος εἰς τὸν κληρὸν τοῦ Ἀδάμ, ὅπου ἦσαν τὰ ἀρσενικὰ θηρία· ἐπειδὴ τὰ θηρία ἐμέρισεν ὁ θεὸς ἡμῖν, καὶ τὰ μὲν ἀρσενικὰ πάντα δεδωκεν τῷ πατρὶ ὑμῶν, καὶ τὰ θηλικὰ πάντα ἐδωκεν ἐμοί, καὶ ἐκαστος ἡμῶν τὸ ἑαυτοῦ ἐτήρει. <sup>16</sup> Καὶ ἐλάλησεν τῷ ὄφει ὁ διάβολος λέγων· ἀνάστα ἐλθὲ πρός με καὶ εἴπω σοι ἡμῖνα ἐν ὧ ὁ ὄφεληγής. τότε ἥλθεν πρὸς αὐτὸν ὁ ὄφις, καὶ λέγει αὐτῷ ὁ διάβολος· ἀκούω ὅτι φρονιμώτερος εἰς ὑπέρ πάντων τῶν θηρίων, ἐγὼ δὲ τὴν κατανοήσας σε· | εὔρον δὲ σὲ με· | ζονα πάντων τῶν θηρίων, καὶ ὀμιλοῦσί σοι· ὅμως προσκυνεῖς τὸν ἐλαχιστότερον. | διὰ τοῦ ἐσθίεις ἐκ τῶν ζιζανίων τοῦ Ἀδάμ καὶ τῆς γυναικὸς αὐτοῦ, καὶ σὺχι ἐκ τοῦ καρποῦ τοῦ παραδείσου; ἀνάστα καὶ δεῦρο καὶ ποιήσωμεν αὐτὸν ἐκβληθῆναι διὰ τῆς γυναικὸς αὐτοῦ ἐκ τοῦ παραδείσου, ὡς καὶ τὴν εἴσεβληθῆμεν δι' αὐτοῦ. λέγει αὐτῷ ὁ ὄφις· φοβοῦμαι μήποτε ὁργισθῇ μοι κύριος. λέγει αὐτῷ ὁ διάβολος· μὴ φοβοῦ· μόνον γενοῦ μοι σκεῦος, καὶ γὰρ λαλήσω διὰ στόματός σου ἡμῖνα ἐν ὧ δυνήσῃ ἐξαπατῆσαι αὐτόν.

ἔγω γάρ ἐφύλ. | ἐπορεύθη δὲ .. C καὶ πορευθεὶς | ὅπου ἦσαν (ita BC, Α τὸν) τὰ ἄρτα. (ita C, ΑΒ οὐ) θηρία (ab hoc B transilit ad sequente θηρία | ἐπειδὴ τ. Β. ἔμ. ὁ θε. τὸν. (Β τὸν. ὁ θε.), καὶ τὰ μὲν (ita B, Α οὐ καὶ οἱ μὲν) -- πάντων (Α ἡμῶν) -- θηλικά πάντα (Β οὐ) -- τὸ (Β τὸ) ἐιντ. ἐτήρει c. ΑΒ .. C τὰ μὲν ἀρενικά (sio) θηρία δέδωκεν ὁ θεὸς τῷ πατρὶ τημῶν (corrige ὑμῶν) καὶ τὰ θηλικά (sio vτίσιος) ἐμοί

<sup>16</sup> Καὶ -- ὁ διάβ. c AC .. B εἰσελῶν ὁ διάβ. ἐλ. τῷ ὄφει | ἀνάστα .. C add καὶ | καὶ (Β δπως) εἴπω -- ἐν ὧ ὁ ὄφεληγῆς (B ἐνδ μέλος ὁφεληγῆναι i. e. ἐν ὧ μέλλεις ὁφ.) c. ΑΒ .. C οὐ | τότε -- ὁ διάβ. c. ΑΒ .. C καὶ ἀναστὰς ηλθεν πρὸς αὐτὸν. καὶ φησι πρὸς αὐτὸν ὁ διάβ. | ἀκούω ὅτι (B οὐ) c. ΑΒ .. C μανῶναν ὅτι | ὑπὲρ π. τ. θηρίων (cf. Steph. Thes. sub ὑπέρ) c. ΑC .. B ὑπὲρ πάντα τὰ θηρία | ἐγὼ δὲ c. Α .. BC καὶ διὰ τοῦτο | ηλθεν (B add πρὸς οὐ τοῦ) καταν. σε c. ΑΒ .. C συμβουλεύομαί σοι | εἴρον -- ὀμιλοῦσί (ita B; Α ὀμιλῶ) σοι· ὅμως (B add διὰ τοῦ) προσκυνεῖς (ita B, Α -νήσεις: tum interrogatio in usq;num post ἐλαχιστ. ponendum videtur) τ. ἐλαχ. (B add σου) διὰ τοῦ ἐστίσιες c. ΑΒ .. C οὐλι οὐλι διὰ τοῦ οὐν ἔστι. | C οὐκ καὶ τ. γυν. αὐτ. | καὶ οὐχι ἐκ c. AC .. B κ. ούκι ξχεις ἐκ | C οὐκ τοῦ καρπ. | ἀνάστα -- ποιήσωμεν ε. Α .. B ἀλλὰ δεῦρο ἐπάκουσόν μου κ. ποι., C εἰ θέλεις, διανάστησι καὶ ποιήσομεν | C οὐ διὰ τ. γυν. αὐτ. | C ἀπὸ τοῦ παραδ. | C ἐκβληθῆμεν | δι' αὐτὸν: ita B, Α δι' αὐτοῦ, C ἀπ' αὐτοῦ | λέγει -- ὄφις c. ΑΒ .. C λέγ. οὐν ὁ ὄφ. πρὸς τὸν διάβολον | μήποτε .. C μήπως | ὄργ. μοι κύρ. c. BC .. A μοι ὄργ. κύρ. | C λέγει ὁ διάβ. πρὸς αὐτὸν | μόνον c. BC (post μοι ponit) .. A οὐ | C καὶ ἐγὼ | B κάγω λαλ. αὐτῇ | B διὰ στ. σου post φῆμ. ponit | φῆμα (B praei ἔν, ΑC φῆματα sed A porgit ἐν ὧ) | ἐν ὧ δυνήσῃ (Α -σαι) ἐξαπ. (B ἀπατ.) αὐτόν (B αὐτήν) .. C τοῦ ξέπ. αὐτόν

<sup>17</sup> Καὶ ἐκρεμάσθη εὐθὺς διὰ τῶν τειχέων τοῦ παραδείσου περὶ ὅραν ὅταν ἀνῆλθον οἱ ἄγγελοι τοῦ θεοῦ τοῦ προσκυνῆσαι. τότε ὁ σατανᾶς ἐγένετο ἐν εἰδεὶ ἀγγέλου καὶ ὑμνει τὸν θεόν καθάπερ, οἱ ἄγγελοι· καὶ παρακύψασα ἐκ τοῦ τείχους ἦδον αὐτὸν ὅμοιον ἀγγέλου. καὶ λέγει μοι· σὺ εἰ ἡ Εὔα; καὶ εἶπον αὐτῷ· ἐγώ εἰμι. καὶ λέγει μοι· τί ποιεῖς ἐν τῷ παραδείσῳ; καὶ εἶπον αὐτῷ· ὁ θεός ἐνέτο ἡμᾶς ὥστε φυλάσσειν καὶ ἐσθίειν ἐξ αὐτοῦ. ἀπεκρίθη μοι ὁ διάβολος διὰ στόματος τοῦ ὄφεως· καλῶς ποιεῖτε, ἀλλ' οὐκ ἐσθίετε ἀπὸ παντὸς φυτοῦ. καγὰν λέγω αὐτῷ· ναί, ἀπὸ παντὸς φυτοῦ ἐσθίομεν παρέξ ἐνὸς μόνου, ὃ ἐστιν ἐν μέσῳ τοῦ παραδείσου, περὶ οὐ ἐνετεῖλατο ὁ θεός ἡμῖν τοῦ μὴ ἐσθίειν ἐξ αὐτοῦ, ἐπει θανάτῳ ἀποθανεῖσθε. <sup>18</sup> Τότε λέγει μοι ὁ ὄφις· ζῇ ὁ θεός ὅτι λυποῦμαι περὶ ὑμῶν, ὅτι ὡς κτήνη ἐστέ. οὐ γὰρ θεῖλα ὑμᾶς ἀγνοεῖν αὐτό, ἀλλὰ ἀνάστα δεῦρο, ἐπάκουσόν μου καὶ φάγε, καὶ νόησον τὴν τιμὴν τοῦ ἔυλου. ἐγὼ δὲ εἶπον αὐτῷ· φοβοῦμαι μήποτε δργισθῇ μοι ὁ θεός, καθὼς εἶπεν ἡμῖν. καὶ λέγει μοι· μὴ φοβοῦ· ἂμα γὰρ φάγης, ἀνοιχθήσονται σου οἱ ὄφθαλμοί, καὶ ἐσενθεὶς ὡς θεοὶ ἐν τῷ γυνώσκειν τί ἀγαθὸν καὶ τί

<sup>17</sup> Καὶ ἔχρ. εὐθ. ε. Α .. Β καὶ κρεμασθεὶς εὐθέως, Κ εὐθέως οὖν ἐς ὄφις ἐκρεμάσθη | Σ ἀπὸ τοῦ τείχους | περὶ ὅρ. ὅταν (Β ἀνάτην ομίσσο ὅταν) -- τοῦ (Β ομ) προσκ. (Β add αὐτὸν) ε. Α(Β) .. Σ ὅτε δὲ ἥλιθον οἱ ἄγγ. τ. θ. προσκ. | τότε δ σα. ἄγ. ε. ΑΒ .. Σ γέγονεν καὶ δ σα. | ἐν εἰδ. ἄγγ. ε. ΑC .. Β ὅμοιος ἀγγέλου | καὶ παρακύψ. (Β παρακ. δε) ε. τ. τ. ειπει CB .. Α καὶ ἐπαρέκυψα ε. τ. τ. καὶ | ίδον ε. BC .. Α οἶδα | καὶ λέγ. μ. Σὺ εἰ ἡ (Β ομ εἰ ἡ) -- εἰμι ε. CB .. Α ομ | κ. λέγ. μοι .. Β add ὁ ἔχθρος ὥλων ἔξπατατῆσαι με | ἐνέτο ἡμᾶς .. Β add ἐνταῦθα | Σ φυλάττειν | ἔξ .. Σ απεκρίθη μοι -- ὄφεως (cod. -ος, sed infra -ως) ε. Α .. Β ἀποκριθεὶς δὲ ὁ -- ὄφεος λέγει μοι, Σ ἀποκριθεὶς ὁ -- ὄφεως (sic, πον addito λέγει μοι) | καλῶς -- φυτοῦ ε. AC .. Β καλ. ποι. καὶ καλῶς ἐργάζεσθε καὶ καλῶς ἐσύλετε | ναὶ ετ ἐσύλομεν ε. AC .. Β μὴ ετ φάγομεν | παντὸς φυτοῦ ε. BC .. Α πάντων | ἐνός .. Κ ομ | μόνου .. C add τοῦ ἔυλου | ἐν μέσῳ .. Σ μέσον | περὶ οὐ (Σ τούτον δὲ) ε. ὁ (Β ομ) θε. ημ. (Β ομ, Σ από ὁ θε.) τοῦ (ita BC, Α ομ) μὴ ἐσῶ. (Β φαγεῖν) | ἐπει θε. ἀπ. ε. ΑΒ .. Σ εἶπεν γὰρ ἡμῖν (cod. εἰ μὴν) ἦν δ' ἀν ἡμέραν φάγεσθε ἐξ αὐτοῦ, θεαν. ἀποθαν.

<sup>18</sup> Β ζῇ θεός | δτι λυπ. ε. AC .. Β λύπη μοι ἐστιν | δτι ὡς κτ. ἐστε .. Σ ομ | αὐτό ε. Α .. Β περὶ τοῦ τοιούτου φυτοῦ .. Σ ομ | ἀλλ. ἀν. δεῦρο ἐπάκουσόν μου κ. φάγε ειπει Β .. Α ἀλλ. ἀν. καὶ δεῦρο οὖν κ. φάγε .. Ζ δεῦρο οὖν φάγε | τιμὴν .. Β add καὶ γλυκύτηταν | αὐτῷ ε. BC .. Λ ομ | μήποτε .. Σ μήπως | ὄφγ. μοι (Σ ἡμῖν) δ θε. ε. AC .. Β ὄφρ. δ θε. ἐπ' ἐμοὶ | εἶπεν ε. AC .. Β προεῖπεν | κ. λέγ. μοι ε. AC .. Β κ. λέγ. δ διάβολος | ἂμα -- φάγης (Β add ἀπ' αὐτοῦ) .. Σ ἂμα γ. τοῦ φαγεῖν σε | καὶ ἐσεσθε -- ἐν τῷ γν. (C

πονηρόν. τοῦτο δὲ γινώσκων ὁ θεός, ὅτι ἔσεσθε ὅμοιοι αὐτοῦ,.. ἐφθόνησεν ὑμῖν καὶ εἰπεν· σὺ φάγεσθε ἐξ αὐτοῦ. σὺ δὲ πρόσεχε τῷ φυτῷ, καὶ ὅψει δόξαν μεγάλην περὶ αὐτοῦ. ἐγὼ δὲ προσέσχων τῷ φυτῷ, καὶ ἵδον δόξαν μεγάλην περὶ αὐτοῦ. εἰπον δὲ αὐτῷ ὅτι ὄραιόν ἐστιν τοῖς ὄφθαλμοῖς κατανοῆσαι, καὶ ἐφοβήθην λαβεῖν ἀπὸ τοῦ καρποῦ. καὶ λέγει μοι· δεῦρο δώσω σοι, ἀκολούθει μοι. <sup>19</sup> "Ηνοιξα δὲ αὐτῷ, καὶ εἰσῆλθεν ἐσω εἰς τὸν παράδεισον, καὶ διώδευσεν ἔμπροσθέν μου. καὶ περιπατήσας ὀλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεῖς οὐ δώσω σοι φαγεῖν. ταῦτα δὲ εἰπεν θέλων εἰς τέλος δελεάσαι καὶ ἀπολέσαι με. καὶ λέγει μοι· ὅμοσόν μοι ὅτι δίδεις καὶ τῷ ἀνδρὶ σου. ἐγὼ δὲ εἰπον αὐτῷ ὅτι οὐ γινώσκω ποιῶ ἔρκω δύμόσω σοι, πλὴν ὅτι οἶδα λέγω σοι· μὰ τὸν θρόνον τοῦ δεσπότου καὶ τὰ χερουβίμ καὶ τὸ ἔνδον τῆς ζωῆς, ὅτι δώσω καὶ τῷ ἀνδρὶ μου φαγεῖν. ὅτε δὲ ἐλαβεν ἀπ' ἐμοῦ τὸν ὄρκον, τότε ἤλθεν καὶ ἐπέβη ἐπ' αὐτόν· ἔθετο δὲ ἐπὶ τὸν καρπόν, ὃν ἔδωκέν μοι φαγεῖν, τὸν ἵὸν τῆς κακίας αὐ-

γινώσκοντες) τί (C τὸ) -- τί (C τὸ) πον. ε. Α(Κ) .. Β καὶ ἐσῃ ὡς θεὸς γινώσκουσα ἀγαπῶν κ. πο. | γινώσκων ε. Α .. Β ἔγνω .. Κ διαγινώσκων | δίτι Κ. διμ. αὐτοῦ .. Σ ομ | ἐφδ. ὑμ. ε. Α .. Β Σ ομ | καὶ (Β add διὰ τοῦτο) εἰπεν -- ἐξ (Β ἀπ') αὐτ. ε. ΑΒ .. Σ παρήγγειλεν ὑμῖν λέγων μὴ φαγεῖν ἀπ' αὐτ. | πρόσεχε τῷ φυτῷ καὶ ε. Α .. Σ πρόσσχου τὸ φυτόν καὶ, Β προσελθῶν καὶ | δόξε μεγ. πε. αὐτ. (C ομ πε. αὐτ.) .. Β τὴν δόξ. αὐτοῦ | ἔγω δὲ -- καὶ (cod. ομ) ίδον -- πε. αὐτοῦ ε. Α .. Β Εἴδα δὲ ἀκούσασας τοὺς ἀπατηλούς λόγους αὐτοῦ προσεῖχον (sic) τὸ φυτόν καὶ ἵδον τὴν δόξ. αὐτοῦ .. Σ plane ομ | εἰπον -- ἀπὸ τ. κ. αὐτοῦ ε. Α .. Β καὶ κατανοήσασα (-σας cod.) αὐτῷ (scribe αὐτό) δίτι ὁρ. ε. τ. δφβ. καὶ διανοήσεις (cod. -ηγήσαι) -- ἐκ τοῦ κ. αὐτοῦ .. Σ φοβηθεῖσα δικάγω λαβεῖν ἀπὸ τ. καρπ. | καὶ (C. ομ) λέ. μοι ε. ΑΒΣ .. Β adi δέ ἔχωρός | δεῦρο (Β add καὶ) -- ἀκολ. (Β μόνον ἀκ.) μοι ε. ΑΒ .. Σ δεῦρο ἀκολούθει μοι καὶ δώσω σοι

<sup>19</sup> "Ηνοιξα δὲ αὐτῷ, καὶ ε. Α .. Β ἤνοιξεν καὶ αὐτός, καὶ, Σ καὶ ἀνοικάσης μου τὸν παράδεισον | ἐσω ε. τ. παρ. ε. ΑΒ .. Σ ομ | Α ἐδιόδευσεν | Σ διλγ. περιπ. | ἐστρ. κ. λ. μοι ε. Α .. Β στραφεῖς λέγ. μοι, Σ στραφεῖς ἔφτησε πρὸς ἐμέ | μεταμεληθεῖς -- φαγεῖν ε. Α .. Β ἐμετεμεληθῆν· οὐ (cod. τοῦ) δώσω σ. φ., Σ μετεμεληθῆν, καὶ οὐ δέλω σοι δοῦναι φαγεῖν | ταῦτα δὲ (Β μοι) εἰπεν -- δελεάσαι καὶ ἀπολέσαι (ita B, Α ομ κ. ἀπολ.) -- ὅμοσόν μοι (Β διμωσει με: sic) δ. δίδεις (AB δίδης) -- σου ε. ΑΒ .. Σ ἔως ὀμόσης μοι δοῦναι καὶ τῷ ἀνδρὶ σου | εἰπον ε. ΑΒ .. Σ ἀλάλησα | δίτι (Β ομ) οὐ -- ὀμόσω (Β διμώσει: ὀμόσαι?) -- λέγω σοι ε. ΑΒ .. Σ ποιῶν ὄρκον ὀμόσω σοι; διμωσεις οὐς ἐπίσταμαι εἰπω σοι | καὶ τὸ ἔνδον .. Σ κ. τοῦ δέλων | δίτι δώσω .. Σ ἐπιδώσω | φαγεῖν .. Β ομ | δίτι δὲ -- τὸν ὄρκον .. Σ ἄμα δὲ τοῦ λαβεῖν ἀπ' ἐμοῦ τὴν πληροφορίαν | τέτε γῆλαν -- ἐπ' αὐτόν (sic πλεγμα) -- τέν (Α τὸ) ἵὸν -- τῆς ἐπιζ. αὐτοῦ ε. ΑΒ .. Σ διλων ἐπέζετο τὸν ἵὸν (cod. ἐπαλθε τὸν οὐδόν) τῆς κακ. ἐπὶ τὸν καρπόν, ἥγουν

τοῦ, τοῦτ' ἔστιν τῆς ἐπιθυμίας αὐτοῦ· ἐπιθυμία γάρ ἔστιν κεφαλὴ πάσης ἀμαρτίας· καὶ ἔκλινα τὸν κλάδον ἐπὶ τὴν γῆν καὶ ἔλαβον ἀπὸ τοῦ καρποῦ καὶ ἔφαγον. <sup>20</sup> Καὶ ἐν αὐτῇ τῇ ὥρᾳ τὴν ἡγεμόνην τῆς δικαιοσύνης, τῆς ἡμηνὸς ἐνδεδυμένην, καὶ ἔκλαυσα λέγουσα· τί τοῦτο ἐποίησάς μοι, ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου, τῆς ἡμηνὸς ἐνδεδυμένης; ἔκλαιον δὲ καὶ περὶ τοῦ ὄρχου. ἔκεινος δὲ κατῆλθεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. ἐγὼ δὲ ἐξήτουν ἐν τῷ μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὑρόν ἀπὸ τῶν φυτῶν τοῦ παραδείσου, ἐπειδή, ἀμα ἔφαγον, πάντων τῶν φυτῶν τοῦ ἐμοῦ μέρους κατέρρεον τὰ φύλλα παρεῖται τοῦ σύκου μόνου. λαβούσα δὲ φύλλα ἐξ αὐτοῦ ἐποίησα ἐμαυτῇ περιζώματα, καὶ ἔστιν παρ' αὐτῶν τῶν φυτῶν ἐξ ὧν ἔφαγον. <sup>21</sup> Καὶ ἐβόησα φωνῇ μεγάλῃ λέγουσα· Ἄδαμ Ἄδαμ, ποῦ εἶ; ἀνάστα ἐλθὲ πρός με, καὶ δεῖξω σοι μέγα μυστήριον. ὅτε δὲ ἤλθεν ὁ πατὴρ ὑμῶν, εἶπον αὐτῷ λόγους παρανομίας, οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. ἀμα γὰρ ἤλθεν, ἤνοιξε τὸ στόμα μου καὶ ὁ διάβολος ἐλάλει, καὶ τῆρεταμην νουθετεῖν αὐτὸν λέ-

τὴν ἐπιθυμίαν | κεφαλή .. C φίξα καὶ ἀρχή | καὶ ἔκλινα -- Λαβον .. C καὶ κλίνας (sic) τὸν κλ. ἐπὶ τῆς γῆς Λαβον

<sup>20</sup> τὴν ἡγεμόνην. c. AB .. C ἀνέωχν. | B μου οἱ ὄφει. | C κ. εὐώνυς ἔγνων | ής c. ἈC .. B ἦν | C καὶ κλαύσασι λέγω πρός αὐτόν | C οι μοι | δι τὸν ἀπηλλοτριώθην με τῆς c. A .. B πλάνε, καὶ ἀπηλλοτριώσας με ἐκ τῆς, C καὶ ἀπηλλοτριώσας με τῆς | C οι ης ἡμ. ἐνδ. | ἔκλαιον δὲ καὶ c. AB .. C ἐπὶ τοῖς δάκρυσι δὲ δάκρυα ἔκλινον καὶ | ὄρχου .. C add δν ὡμοσα | ἔκεινος (C κάκείνος) δὲ c. AC .. B ἐκ. δὲ ὡς μόνην ἐδεάσαστο με κλαύσασιν καὶ περιθρητουμένην | κατῆλθεν ἐκ τ. φ. καὶ ἄφ. c. AB .. C κατελθὼν ἀπὸ τ. φ. ἄφ. | ἐγὼ δὲ .. C add γυμνωθεῖσα | B πᾶσαν τὴν αἰσχ. μου | καὶ οὐχ εὑρ. ἀ. τῶν φυτῶν (ita B, A ἀπὲ τὰ φυτά. Vide etiam C) -- κατέρρεον (A κατερρην, si abesset v, scribendam esset κατέρρει, vide etiam B) -- μόνου (B corrupte -- καὶ ἔκαρτέρη ἄπαξ τὰ φύλα τοῦ σύκου) c. A(B) .. C καὶ οὐχ εὑρισκον ἀπὸ πάντων γὰρ τῶν φυτῶν τοῦ ἐμοῦ μέρους τὰ φύλλα καταρύνεντα οὐκ τὴν φύλα (corrupte) | λαβούσα δὲ -- ἔφαγον .. B καὶ μόνον τὰ φύλα λαβούσα ἐξ αὐτῶν ἐποίησα ἡμάτην (pro ἐμαυτῇ) κεριζώματα· καὶ ἔστιν παρὰ τῶν φυτῶν ἐξ οὐκ ἔφαγον .. C ἐποίησα δὲ περιζώματα (omnino plura exciderunt)

<sup>21</sup> Καὶ ἐβόησα .. C add αὐτῇ τῇ ὥρᾳ | φωνῇ μεγ. (hæsc C οι) λέγουσα .. B φωνὴν μεγάλην λέγων | B alterum Ἀδάμ οι | ἀνάστα .. B δεῦρο | ὁ πατ. ὑμῶν (ΑΙC ἡμῶν) .. B ποιητέος με | εἴπον αὐτῷ .. C ἐλάλησα | οἵτινες -- ἀμα γὰρ ἤλθεν (B τοῦ ἐλαζεῖν αὐτόν πρός με) .. C οι | ἤνοιξε: ab hac inde νοεοντες. B deficit usque sec. 25. Excudit solius. | ἤνοιξα -- ἐλάλει c. A .. C ἀγορεύσαν (sic) γὰρ τὸ στ. μου ὁ διάβολος | καὶ τῆρεταμην -- ὡς θεός: ita A et C |

γουσα· δεῦρο, κύριε μου Ἀδάμ, ἐπάκουοςόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου, οὐ εἶπεν ἡμῖν ὁ θεός τοῦ μὴ φαγεῖν ἀπὸ αὐτοῦ, καὶ ἐσῆ ὡς θεός. καὶ ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· φοβοῦμαι μήποτε ὀργισθῇ μοι ὁ θεός. ἐγὼ δὲ εἶπον αὐτῷ· μὴ φοβοῦ· ἂμα γὰρ φάγης, ἐση γινώσκων καλὸν καὶ πονηρόν. καὶ τότε ταχέως πείσασα αὐτόν, ἐφαγεν, καὶ ἡνεῳχθησαν αὐτοῦ οἱ ὀφθαλμοί, καὶ ἐγνω καὶ αὐτὸς τὴν γύμνωσιν αὐτοῦ. καὶ λέγει μοι· ὡς γύναι πονηρά, τί κατηργάσω ἐν ἡμῖν; ἀπηλλοτρίωσάς με ἐκ τῆς δόξης τοῦ θεοῦ. / <sup>22</sup> Καὶ αὐτῇ τῇ ὥρᾳ ἡκούσαμεν τοῦ ἀρχαγγέλου Μιχαὴλ σαλπίζοντος ἐν τῇ σάλπιγgi αὐτοῦ, καλῶν τοὺς ἀγγέλους λέγων· τάδε λέγει κύριος· Ἐλθατε μετ' ἐμοῦ εἰς τὸν παράδεισον καὶ ἀκούσατε τοῦ ῥήματος ἐν ᾧ χρίνω τὸν Ἀδάμ. καὶ ὡς ἡκούσαμεν τοῦ ἀρχαγγέλου σαλπίζοντος, εἶπαμεν· Ιδοὺ ὁ θεός εἰς τὸν παράδεισον ἔρχεται κρῖναι ἡμᾶς. ἐφοβήθημεν δὲ καὶ ἐκρύθημεν. καὶ ἀνῆλθεν ὁ θεός εἰς τὸν παράδεισον ἐπιβεβηκὼς ἐπὶ ἄρματος Χερουμβίμ, καὶ οἱ ἄγγελοι ὑμνοῦντες αὐτόν. ἐν ᾧ εἰσῆλθεν ὁ θεός εἰς τὸν παράδεισον, ἐξήγηθησαν τὰ φυτὰ τά τε τοῦ κλήρου τοῦ Ἀδάμ καὶ τοῦ κλήρου τοῦ ἐμοῦ πάντα καὶ ἐστηρίζοντο, καὶ ὁ θρόνος τοῦ θεοῦ ὅπου ἦν τὸ ξύλον τῆς ζωῆς εὐτρεπίζετο. <sup>23</sup> Καὶ ἐκάλεσεν ὁ θεός τὸν Ἀδάμ λέγων· Ἀδάμ, ποὺ ἐκρύβης, νομίζω ὅτι οὐχ εὐρίσκω σε; μὴ κρυβήσεται οἴκος τῷ οἰκοδομήσαντι αὐτόν; τότε ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· οὐχί, κύριε, κρυβόμεθα ὡς νομίζοντες ὅτι οὐχ εὐρί-

δ πατ. ὑμῶν .. ΑΚ δ π. ἡμ. | μήποτε .. Σ μήπως | ζη.. Σ ζει (etiam αυτο) | καὶ τότε -- ἐφαγεν ε. Α .. Σ καὶ πεισθεὶς τοῖς λόγοις μου ἐφαγεν | Σ κ. εὐνύς ἀνεῳχδ. | καὶ αὐτός: ita C, Α om | τί κατηργάσω -- ἐκ τῆς ε. Α .. Σ τί ἐποίησά σοι καὶ ἀπηλλοτρίωσάς με τῆς

<sup>24</sup> Σ om ἐν τῇ σάλπ. αὐτ. | καλῶν ε. Α .. Σ καὶ καλῶν | Ελθατε -- παράδεισον ε. Α .. Σ Ελθετε -- ἐν τῷ παραδεισῷ | ῥήματος ε. Σ .. Σ κρίματος | κρίνω: ita Α ει C, ποὺ κρινω | καὶ ὡς ἡκούσαμεν -- ἐκρύθημεν ε. Α .. Σ om | καὶ ἀνῆλθεν -- ἐξήγησαν ε. Α .. Σ καὶ παρουσιάσαντος τοῦ θεοῦ ἐν τῷ παραδεισῷ, ἐπιβεβηκὼς ἐπὶ ἄρματος χερουμβίκου, προπορευομένων ἔμπροσθεν αὐτοῦ τῶν ἄγγέλων καὶ ὑμνούντων, ἐξήγησαν | τὰ φυτὰ τά τε -- εὐτρεπίζ. ε. Α .. Σ τὰ φυ. θλα τοῦ παραδεισού καὶ τοῦ κλ. τοῦ πατρ. ὑμῶν κ. τ. κλ. τ. έμοῦ. καὶ δ θρόν. τ. θε. ἐστηρίζετο ὅπου -- τῆς ζωῆς

<sup>25</sup> ποὺ ἐκρύβ. ε. Α .. Σ ποὺ εἰ | νομ. δ. οὐχ (cod. οὐχ) εὐ. σε ε. Α .. Σ om | μὴ κρυβήσεται (sic) ε. Α .. Σ μὴ δύναται κρυβῆναι | τῷ οἴκοδ. ε. Α .. Σ ἀπὸ προσώπου τῷ οἴκ. | τότε -- εἶπεν ε. Α .. Σ τότε ἀπεκρίθη δ πα. τημῶν (ita ει Α) | οὐχὶ κύρ. κρυβόμ. (de hac forma cf. Steph. Thes. sub κρύπτω) --

σκέμεθα παρὰ σου, ἀλλὰ φοβοῦμαι, ὅτι γυμνός εἰμι, καὶ αἰδέσθην τὸ κράτος σου, δέσποτα. λέγει αὐτῷ ὁ θεός· τίς σοι ὑπέδειξεν ὅτι γυμνὸς εἶ, εἰ μὴ ὅτι ἐγκατελειπας τὴν ἐντολήν μου τὴν παρεδωκά σοι. τοῦ φυλάξαι αὐτήν; τότε Ἀδάμ ἐμνήσθη τοῦ λόγου ὃν ἐλάλησα αὐτῷ, ὅτε ἤθελον ἀπατῆσαι αὐτόν, ὅτι ἀκένδυνον σε ποιήσω παρὰ τοῦ θεοῦ· στραφεὶς δὲ πρός με εἶπεν μοι· τί τοῦτο ἐποίησας; ἐμνήσθην δὲ καὶ γὰρ τοῦ ἑγματος τοῦ ὄφεως, καὶ εἶπον ὅτι ὁ ὄφις ἡ πάτησέν με. <sup>24</sup> λέγει ὁ θεός τῷ Ἀδάμ· ἐπειδὴ παρήκουσας τὴν ἐντολήν μου καὶ ἤκουσας τῆς γυναικός σου, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἡνῶκ γὰρ ἐργάζη αὐτήν, καὶ οὐ δώσει τὴν ἰσχὺν αὐτῆς, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ ἐν ὑδρότητι τοῦ προσώπου σου φάγει τὸν ἄρτον σου. ἔσῃ δὲ ἐν καμάτοις πωλυτρόποις· καμῆς καὶ μὴ ἀναπάνου, θλιβεῖς ἀπὸ πικρίας, καὶ μὴ γεύσῃ γλυκύτητος, θλιβεῖς ἀπὸ καύματος καὶ στενωθεῖς ἀπὸ ψυχέων· καὶ κοπιάσεις πολλὰ καὶ μὴ πλουτήσεις, καὶ παχυνθήσει καὶ εἰς τέλος μὴ ὑπάρξεις, καὶ ὃν ἐκυρίευες θηρίων ἐπαναστήσονται σοι ἐν ἀκαταστασίᾳ, ὅτι τὴν ἐντολήν μου οὐκ ἐφύλαξας. <sup>25</sup> Στραφεὶς δὲ πρός με ὁ κύριος λέγει· μοι· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὄφεως καὶ παρήκουσας τὴν ἐντολήν μου, ἔσῃ ἐν ματαίοις καὶ ἐν πόνοις ἀφορήτοις· τέξῃ τέκνα ἐν πολλοῖς τρόμοις, καὶ ἐν μιᾷ ὅρᾳ Ἐλθῆς καὶ ἀπολέσεις τὴν ζωήν σου ἐκ τῆς σὸνάγκης σου τῆς μεγάλης καὶ τῶν

οὐχ (cod. οὐχ) εὐρ. π. σ. α. Α .. C οὐκ ἀποκρυβούμενα (sic) κύριε ὡς νομ. λα-  
λεῖν σε | φοβοῦμαι ε. Α .. C φοβούμενος | C ὑπέδ. σοι γυμνὸς εἰναι | εἰ μὴ  
ὅτι -- αὐτήν ε. Α .. C εἰ μὴ παροργίωντος (sic) τὴν ἐντ. μου | τότε -- με (cod.  
μοι) ε. Α .. C τότε μηνθεῖς ὁ Ἀδ. τοῦ -- ἐλά. πρὸς αὐτόν, ὅτι ἀκινθ. σ. π.  
π. θεοῦ (sic, ut A), στραφεὶς λέγει μοι· τί τ. ἐπ. καὶ γὰρ εἶπον ὁ ὄφ. ἡ πάτησέν  
μοι (sic)

<sup>24</sup> ἐπικατάρ. ἡ γῆ -- καὶ (sic) οὐ δώσει ε. Α .. C ἐπικ. τῇ γῇ ἐνεκά σου·  
ἐργάσει δῇ αὐτήν, καὶ οὐ δῶ. | ἀνατελεῖ ε. Α .. C περιπατεῖς: fortasse περι-  
ποιεῖ | φάγεις: ita A; C φαγεῖς | καμῆς κ. μ. ἀναπτάνου: ita prorsus A .. C ομ  
| γεύσῃ ε. Α .. C -σει | C ομ Σλ. ἀπὸ καύμ., item καὶ κοπιάσεις usque  
ὑπάρξεις

<sup>25</sup> C ομ σὺ τοῦ ὄφεως (h. I. A - εως, sect. 23. - εος) κ. παρήκ. | τέξῃ ε.  
Α .. C τέξης | τρόμοις: ita scribendum videbatur pro τρόποις quod habent ΑC |  
Ἐλθῆς .. C add τοῦ τεκεῖν | Uterquo cod ἀπολέσης, sed -λέσεις praestare videbatur. |  
Ἐκ τῆς -- μεγάλης ε. ΑC .. B ἐκ (ab hac voce rursus incipit) τ. μεγ. σου ἀνάγκ. |

δόδυνων. ἐξομολογήσει δὲ καὶ εἶπης· κύριε κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω εἰς τὴν ἀμαρτίαν τῆς σαρκός. καὶ διὰ τοῦτο εἰς τὸν λόγον σου κρινῶ σε, διὰ τὴν ἔχθραν ἣν ἐθετο ὁ ἔχθρὸς ἐν σοὶ· στραφῆσῃ δὲ πάλιν πρὸς τὸν ἄνθρα σου, καὶ αὐτός σου κυριεύσει. <sup>20</sup> Μετὰ δὲ τὸ εἰπεῖν μοι ταῦτα εἶπεν τῷ ὄφει ἐν ὄργῃ μεγάλῃ λέγων αὐτῷ· ἐπειδὴ ἐποίησας τοῦτο καὶ ἐγένου σκεῦος ἀχάριστον, ἔως ἂν πλανήσῃς τοὺς παρειμένους τῇ καρδίᾳ, ἐπικατάρατος σὺ ἐκ πάντων τῶν κτηνῶν· στερηθῆσαι τῆς τροφῆς σου ἡς ἡσθίεις, καὶ χοῦν φάγει πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσει καὶ ὑστερηθῆσει καὶ χειρῶν καὶ ποδῶν σου· οὐκ ἀφεθῆσται σοι ὥτιον οὔτε πτέρυξ οὔτε ἐν μελος τῶν ἀπάντων ὅν σὺ ἐδελέασας ἐν τῇ κακίᾳ σου καὶ ἐποίησας αὐτοὺς ἐκβιληθῆναι ἐκ τοῦ παραδείσου· καὶ θῆσα ἔχθραν ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτοῦ· αὐτός σου τηρήσει κεφαλὴν καὶ σὺ αὐτοῦ πτέρναν ἔως

ἐξομολογήσει ε. AC .. B -σεις | σαρκός (ita A, sed BC add σου) .. A solus add ἀλλὰ καὶ πάλιν ἐπιστρέψεις | εἰς (B ἐπὶ) τὸν λόγ. σου ε. AB .. C ἐκ τῶν λόγων σου | δ ἔχθρὸς ε. AC .. B δ θέσις | στραφῆση (Α -φης, B -φησα) δ. πάλιν (B om) - - αὐτός (B om) σου (B ου, A σε) κυρ. ε. AB .. C om, sed videlicet post

<sup>20</sup> Μετὰ - - τῷ ὄφει ἐν δ. μ. (B corrupto τὸν ὄφιν ὄργην) - - Ἐπειδὴ ε. Α(B) .. C στραφεὶς δὲ πρὸς τὸν ὄφιν ἐν ὄργ. μεγ. (excidisse videtur εἰπεν) ἐπειδὴ | καὶ ἐγ. σκ. σχάρ. ε. AB .. C om | ἔως ἂν πλαν. ε. A .. BC καὶ ἐπιλάνησας | παρειμένους ε. AC .. B παρισταμένους | B κατάρατος | σὺ ἐκ ε. Α .. BC εἰ ἐκ | στερηθῆσαι (ita B, A -θῆς, C -θεις) τῆς (ita A, B καὶ τῆς, C δὲ καὶ τῆς) | φάγει .. C φαγεῖς (hoc acc.). Ceterum post verba τῆς τροφῆς (B τρυφῆς ut videtur) σου codex B textui admixtum habet scholion, quod scriptura passim corrupta sic habet: ἦν δὲ Εὔας ιψ' ἐτῶν ὅτε αὐτὴν τήπατησεν ὁ δαιμῶν καὶ ἐποίησεν αὐτῇ (cod. -την) ἐπιτυμπαν., ὅτι ἡμέρας εἶχεν μελετῶν τὸ σκεῦος αὐτῆς. καὶ νῦνταν (sic) καὶ ἡμέραν οὐν ἐπαύετο (cod. οὐ καὶ παύετω) ζήλῳ φορούμενος κατ' αὐτῶν, ὅτι τὸ πρότερον ἦν αὐτὸς ἐν τῷ παραδείσῳ, καὶ διὰ τοῦτο ἐπτέρησεν αὐτούς, ὅτι οὐν ἐδύνατο θεωρεῖν αὐτούς ἐν τῷ παραδείσῳ· καὶ διὰ τοῦτο ἐπτέρησεν αὐτούς, βάλλων (θιαβάλλων?) διὰ τῶν ἄγγελων τὴν προσκύνησιν καὶ τῶν θηρίων τὴν ὁμιλίαν. καὶ διὰ τοῦτο καὶ ὁ θεός εἶπεν τῷ ὄφει ὅτι ἐπικατάρατος εἰ (cod. ἦν) ἐκ πάντων τῶν θηρίων καὶ τῶν κτηνῶν καὶ τῆς δόξης τῆς εἶχεν πρὸ τούτου, καὶ στερηθῆσει ποθῶν καὶ χειρῶν καὶ τῆς τροφῆς (ut B in textu) ἦν ἐκ τοῦ παραδείσου ἡσθίεις, καὶ γῆν φάγει. | καὶ υστερηθ. (C στερηθεὶς absque καὶ) καὶ χειρ. (C χειρ. τε) κ. ποθ. σου (C om σου) .. B haec omnia om | οὔτε ἐν (B om) μέλ. τῶν ἀπάντ. (C τούτων, B om) ὅν (C ἀφ' ὅν) σὺ (C om) etc | καὶ σὺ .. C add τηρήσεις | ἔως τῆς .. B om τῆς | τῆς κρίσεως ε. AB .. C τῆς ζωῆς σου

τῆς ήμέρας τῆς κρίσεως. <sup>27</sup> Καὶ ταῦτα εἰπὼν κελεύει τοῖς ἀγγελοις αὐτοῦ ἐκ τοῦ παραδείσου ἐκβληθῆναι ήμᾶς. ἐλαυνομένων δὲ ήμῶν καὶ ὀδυρομένων παρεκάλεσεν ὁ πατὴρ ὑμῶν Ἀδάμ τοὺς ἀγγελους λέγων· ἐάσατέ με μικρὸν ὅπως παρακαλέσω τὸν Θεόν, καὶ σπλαγχνισθῇ καὶ ἐλεήσῃ με, ὅτι ἔγὼ μόνος ἥμαρτον. αὐτοὶ δὲ ἐπαυσαν τοῦ ἐλαύνειν αὐτὸν· ἐβόήσεν δὲ Ἀδάμ μετὰ κλαυθμοῦ λέγων· συγχώρησόν μοι κύριε ὅ ἐποίησα. τότε λέγει ὁ κύριος τοῖς ἀγγελοις αὐτοῦ· τί ἐπαύσατε ἐλαύνοντες τὸν Ἀδάμ. ἐκ τοῦ παραδείσου; μὴ ἐμόν ἐστιν τὸ ἀμάρτημα, οὐ κακῶς ἔκρινα; τότε οἱ ἄγγελοι πεισόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ λέγοντες· δίκαιός εἰ, κύριε, καὶ εὐθύτητας κρίνεις. <sup>28</sup> Στραφεὶς δὲ ὁ κύριος πρὸς τὸν Ἀδάμ εἶπεν· οὐκ ἀφήσω σε ἀπὸ τοῦ νῦν εἶναι ἐν τῷ παραδείσῳ. καὶ ἀποκριθεὶς ὁ Ἀδάμ εἶπεν· κύριε, δός μοι ἐκ τοῦ φυτοῦ τῆς ζωῆς ἣν φάγω πρὶν οὐ λήψῃ νῦν ἀπὸ αὐτοῦ· ὡρίσθη γὰρ τοῖς Χερουβίμ καὶ τῇ φλογίνῃ δομφαίᾳ τῇ στρεφομένῃ φυλάττειν αὐτὸν διὰ σέ, ὅπως μὴ γεύσῃ δι' αὐτοῦ καὶ αἰθάνατος ἐσῃ εἰς τὸν αἰώνα, ἔχης δὲ τὸν πόλεμον ὃν ἔθετο ὁ ἔχθρος ἐν σοί. ἀλλ' ἐξερχομένου σου ἐκ τοῦ παραδείσου, ἐὰν φυλάξῃς ἑαυτὸν ἀπὸ παντὸς κακοῦ ὡς βουλόμενος ἀποθανεῖν, ἀναστάσεως πάλιν γενομένης ἀναστήσω σε, καὶ τότε δοθήσεται σοι ἐκ τοῦ ἔυλου τῆς ζωῆς, καὶ αἰθάνατος ἐσῃ εἰς τὸν αἰώνα.

<sup>29</sup> Καὶ (ita BC, A om) ταῦτα εἶπ. (B add ὁ κύριος) κελεύει (C ἐκάλεισε, B λέγει) | ἐκβληθῆναι; ita AC .. B -ῆσεται (sic) | ἐκ τ. παραδ. h. l. c. A .. BC post ήμᾶς | B om Ἀδάμ | C καὶ σπλαγχνισθεὶς ἐλεήσῃ | ὅτι (C διότι) ἔγὼ μόν. (C μόν. ἐγ.) ἥμαρτ. (B add αὐτῷ) | αὐτοὶ δὲ ἐπ. τοῦ (ita C, A τὸ) θλ. αὐτ. (B ἐπ. ἐλαύνοντες ήμῶν sic) .. C καὶ παυσάμενοι τοῦ ἐλαύνειν αὐτὸν, omissis δὲ Ἀδάμ | κλαυθμοῦ c. AC .. B δακρύων | ἐποίησα .. C πεποίηκα | τοῖς ἀγγ. αὐτοῦ (C om αὐτ.) .. B add μετὰ ὄργης | τι ἐπαύσατε (B -σασθε) θλ. τὸν Ἀδ. (B θλ. αὐτοὺς) ἐκ τ. πα. (B om ἐ. τ. π.) .. C τι οὐχ ἐκβάλλετε αὐτὸν | C προσέπεσαν ἐπὶ τ. γῆν τῷ | λέγοντες .. B καὶ εἶπον | εὐθύτητας .. C -τητος

<sup>30</sup> ὁ κύριος c. BC .. A om | B ἀπὸ τοῦ νῦν εἰς τὸν παράδεισον | πρ. οὐ (C πρὸ τοῦ) ἐκβλ. με c. A(C) .. B πρὶν ἐκβληθῶ | ἐλαύνοντες πρ. τ. Ἀδάμ c. A .. B ἐλάλ. αὐτῷ .. C ζηφη | οὐ λή. νῦν (ita B, om A) ἀπ' (B ἔξ) αὐτ. c. AB .. C οὐ γεύσει ἀπὸ τοῦ νῦν ἔξ αὐτοῦ | ὥρισθη γ. τοῖς (B τὰ) Χερ. κ. τῇ (B τῇ, sed tunc -νῃ ετ -φαίρε) φλ. δομφ. c. A(B) .. C προσέταξε δὲ τὰ Χερ. καὶ τῇ φλογίνῃ δομφ. | ὅπιος .. C ὡς ἣν | C γεύσει ἀπὸ αὐτοῦ | ἐν σοι .. B ἐπὶ σέ | ἐξερχομένου c. AB .. C ἐξελιξόντος | βουλόμενος .. C μέλλων | καὶ τότε (ex C .. AB om) δοῦ. σ. ἐκ (C ἀπὸ) | C om κ. ἀνάν. ζηῃ ἐ. τ. αλ.

29 Ταῦτα δὲ εἰπὼν ὁ κύριος ἐκέλευσεν ἐκβληθῆναι ἡμᾶς ἐκ τοῦ παραδείσου. ἔκλαυσεν δὲ ὁ πατὴρ ὑμῶν ἔμπροσθεν τῶν ἀγγέλων ἀπέναντι τοῦ παραδείσου, καὶ λέγουσιν οἱ ἄγγελοι αὐτῷ· τί θέλεις ποιήσωμέν σοι, Ἐδάμ; ἀποκριθεὶς δὲ ὁ πατὴρ ὑμῶν εἶπεν τοῖς ἀγγέλοις· Ιδοὺ ἐκβάλλετε με· δύομαι ὑμῶν, ἀφετέ με ἀραι εὐώδιας ἐκ τοῦ παραδείσου, ἵνα μετὰ τὸ ἐξελθεῖν με ἐνέγκω θυσίαν τῷ θεῷ, ὅπως εἰσακούσεται μου ὁ θεός. καὶ προσελθόντες εἰπον οἱ ἄγγελοι τῷ θεῷ· Ιαήλ αἰώνιε βασιλεῦ, κελευσον δοθῆναι τῷ Ἐδάμ θυμιάματα εὐώδιας ἐκ τοῦ παραδείσου. καὶ ἐκέλευσεν ὁ θεός ἐλθεῖν τὸν Ἐδάμ ἵνα λάβῃ εὐώδιας ἀρώματα ἐκ τοῦ παραδείσου εἰς διατροφὴν αὐτοῦ. καὶ ἀφέντες αὐτὸν οἱ ἄγγελοι, ἐπεισύναξεν ἀμφότερα γένη, κρόκον καὶ νάρδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφὴν αὐτοῦ, καὶ λαβὼν ταῦτα ἐξῆλθεν ἐκ τοῦ παραδείσου. καὶ ἐγενόμεθα ἐπὶ τῆς γῆς.

30 Νῦν οὖν, τεκνία μου, ἐδήλωσα ὑμῖν τὸν τρόπον ἐν ᾧ ἡ πατήθημεν· ὑμεῖς δὲ φυλάξατε ἑαυτοὺς μὴ ἐγκαταλιπεῖν τὸ ἀγαθόν.

31 Ταῦτα δὲ εἰποῦσα ἐμμέσω τῶν υἱῶν αὐτῆς, κοιμωμένου

32 δὲ c. A .. BC οι | ἐκέλευσεν .. C προσέταξεν | ἐκβληθῆναι c. BC .. A solus praem τοὺς ἀγγέλους αὐτοῦ | B οι ἔκλαυσεν usque ἀπέν. τοῦ παραδ. | οἱ ἄγγ. αὐτῷ (B αὐτ. οἱ ἄγγ.) .. C οἱ ἄγγ. πρός αὐτόν | B ποιήσομεν | ὁ πα. νῦμῶν (AC ημῶν, ut plerumque) .. B οι | εἴπ. τ. ἄγγ. c. AB .. C λέγει αὐτοῖς | Ιδού ἐκβ. με .. C ἐπειδὴ ἐκβάλλετε με | C δέομ. ὑμᾶς | ἀφετε μ. ἀρ. εὐ. (B θυσίαν) ἐκ τοῦ παρ. (B ἐν τῷ -σῳ) etc .. C ἵνα παραχωρήσητε με ἀναλαβεῖν εὐώδιας (eod. ἐβωδίας, cuiusmodi passim habet) ἀπὸ τοῦ παραδ. καὶ προσενέγκω θυσίαν τῷ θεῷ μετὰ τὸ ἐξ. μ. ἀπὸ τοῦ παραδ. | C δύοις ἀκούσεται μου, οἵνε διθέσις | τῷ θεῷ (B κυρίῳ) Ιαήλ αἰ. βασ. c. AB .. C uil nisi τῷ θεῷ | κελευσον .. C add δέσποτά μου | δοῦ. τῷ Ἀδ. Ήν. εὐ. (C δοῦ. Ήν. εὐώδια τῷ Ἀδ.) έ. τ. π. c. AC .. B τὸν Ἀδ. λαβεῖν εὐώδιας έ. τ. π. δικας ἐνέγκῃ σοι θυσίας | κ. ἐκδι. ο διε. (C οιη) ἐλα. (C εἰσελα.) τὸν Ἀδ. (C οιη) Ήν λα. (C καὶ λαβεῖν) εὐώδιας ἀρ. (B οιη, C καὶ ἀρ.) | ἐπεισύναξεν .. C ἐλαβει δε (sic) | ἀμφότερα .. C οιη | γένη c. A .. B γενήματα, C εἰδη | κάλαμον .. B γλυκωκάλαμον (sic) | λοιπά (C ἔτερα) σπέρματα .. B ἄλλα τινα (eod. ἀλλάτην) | ἐξῆλ. ἐκ .. C οιη δὲ | ἔγει. ἐπὶ τ. γ. c. AB .. C παραγεγόναμεν ἐν τῇ γῇ

33 τεκνία c. A .. BC τέκνα | C πῶς ἡ πατήσι. | ἐγκαταλ. c. AB .. C παραβαίνειν

34 Ταῦτα - - ἐμμέσω (C μέσον) τ. υἱ αὐτῆς (C αὐτῶν) .. B ταῦτα εἰπεν η Εἴδα (addo ἐμμέσῳ) τῶν τέκνων αὐτῆς, pergens κοιμωμ. δε |

τοῦ Ἀδάμ ἐν τῇ νόσῳ αὐτοῦ, ἀλλην δὲ εἶχεν μίαν ἡμέραν τοῦ ἔξειθεν ἐκ τοῦ σώματος, λέγει τῷ Ἀδάμ τῇ Εῦα· διὰ τί σὺ ἀπεθήσκεις καγὸν ζῶ; η̄ πόσον χρέον ἔχω ποιῆσαι μετὰ τὸ ἀπεθανεῖν σε; ἀνάγγειλόν μοι τότε λέγει ὁ Ἀδάμ τῇ Εῦα· μη̄ θῇσε φροντίσαι περὶ πραγμάτων· οὐ γάρ βραδύνεις ἀπ' ἐμοῦ, ἀλλ' ἵσα ἀπεθνήσκομεν ἀμφότεροι, καὶ αὐτὴ τεθήσει εἰς τὸν τόπον τὸν ἐμόν. δταν δὲ ἀπεθάνω, καταλείψετε με, καὶ μηδείς μου ἀψηται ἐνώς οὐδὲ ἄγγελος κυρίου λαλήσει τι περὶ ἐμοῦ· εὐ γάρ ἐπιλήστεται μου ὁ θεός, ἀλλὰ ζητήσει τὸ θεόν τοῦ σκεύες ἐπλασσεν. ἀνάστα μᾶλλον εὐξαί τῷ θεῷ ἐνώς οὐδὲ ἀπεσδῶ τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδωκότος αὐτό· διότι οὐκ ὀδαμεν πῶς ἀπαντήσωμεν τοῦ ποιήσαντος ἡμᾶς, η̄ ὄργονθή ἡμῖν τῇ ἀπιστρέψῃ τοῦ ἐλεῆσαι ἡμᾶς. <sup>52</sup> Τέτε ἀνέστη Εῦα καὶ ἔξειθεν ζῆσα, καὶ πεσεύσα επὶ τὴν γῆν ἐλεγεν· ἡμαρτον, ὁ θεός, ἡμαρτον, ὁ πατὴρ τῶν πάντων, ἡμαρτον σοί, ἡμαρτον εἰς τοὺς ἐκλεκτεύς σου ἀγγέλους, ἡμαρτον εἰς τὰ Χερουβίμ, ἡμαρτον εἰς τὸν ἀσάλευ-

ο

λητ.

ἐν τ. ν. αὐτοῦ .. C ἐκ τῆς συνεχούσης αὐτὸν ἀρρωστίας | ἀλλην δ. εἰχ. μι. ἡμ. (B μι. ἡμ. εἰχ.) τοῦ (ita B, A om) ἔξειλν. & τ. σ. c. AB .. C μετὰ ἡμέραν μίαν ὀφειλοντος αὐτοῦ ἀποδύνησκεν | τῷ Ἀδάμ ε. A .. B αὐτῷ, C πρὸς αὐτόν | διὰ τί .. C πῶς | σὺ (ita B, A om) ἀποδύνησκεις: A -σκης, item ut videatur BC | η̄ πόσων -- ποιῆσαι (B ζῆσαι) μ. τὸ ἀπ. σε (B μ. τὸν θάνατόν σου) .. C η̄ πόσους χρόνους Σέλω ζῆσαι | ἀνάγγ. μοι ε. BC, A om | τότε (C καὶ, B om) ὁ (B om) Ἀδ. τῇ Εῦ. (C πρὸς αὐτήν) | Μή Σέλε (B ζελήσῃς) φροντίσαι (A -τίζει) .. C μη̄ φροντίζεσαι (sic) | περὶ πραγμ. ε. A .. B διὰ πολλῶν πραγμάτων, C περὶ τούτου | οὐ γάρ -- ἐμοῦ ε. A .. BC om | ἀλλ' ἵσα (B ὁμοῦ) ἀπ. ἀμφ. .. C ἄμφι δὲ καὶ ἀμφ. ὀφειλομεν ἀποδύνησκεν | τεθήσει: ita ABC | δταν (C ἔτε) δὲ ε. BC .. A καὶ δτε | καταλείψετε (B -λήψ., C -λίψετε) ε. BC .. A καλύψετε | B om x. μηδ. μ. ἀψηται | δ ἄγγ. κυρ. (ita C, A om) λαλ. τι (C τι λαλ.) πε. ἐμ. ε. AC .. B λελήγη τι πε. ἐμ | ἐπιλήστεται .. B ἐπιλήψεται | σκ. δ ἔπλ. ε. AB .. C πλάσμα. Praeterea B add η̄κουσα γάρ ἐγώ τοῦ κυρίου λέγοντος δτι τὸν ἐργόμενον πρός με οὐ μη̄ ἐκβάσω ζῶ. | ἀνάστα μ. εὐθ. τ. Σ. ε. A .. B ἀλλὰ ἀναστὰς (sic) μόνον εὐξ. τ. Σ. | C καὶ ἀνάστα μᾶλλ. x. εὔξινος (sic) πρὸς τὸν θεόν | ἀποδῶ ε. A .. BC -δώσω | B om μοι | τοῦ δεδ. αὐτό ε. A .. B τοῦ δεσπότου μοι τοῦ δεδ. μοι αὐτό, C αὐτὸν τοῦ δεδ. μοι τούτο | πῶς ἀπαντήσωμ. ε. AC .. B (πῶς?) ἀπαντήσαι | τοῦ ποιήσ. ἡμᾶς: ita A et B, hinc quoniam insolentia servandam videbatur .. C τούτῳ | η̄ ὄργ. -- τοῦ (ex B, A om) ζλ. ἡμᾶς .. C η̄ ὄργιζεται ἡμῖν η̄ σπλαγχνίζεται καὶ μελλοι (sic) ἐλεῖσαι ἡμᾶς καὶ δέξασθαι ἡμᾶς

<sup>52</sup> C Καὶ ἀναστάσα Εῦ. ζῆσα. ζῶ | ἡμαρτ. δ θε ἡμ. (B add σοι) -- ἀπάντων (Α πάντ.) ἡμ. σοι, ἡμ. εἰς etc. (B σοι καὶ τοῖς ἐκλεκτοῖς σ. ἄγγελοις) ε. AB .. Ο ἡμ. ὡς θεός, ἡμ. ὡς θεός τῶν ἀπάντ. θεός σοι, ἡμ. ές τοὺς ἐκλεκτοὺς ἄγγελους | θεός ε. τ. Σεραφ. ε. B .. A om | δσάλευτον .. C φοβερὸν καὶ δσάλ. |

Apocalypse. apocryph. ed. Tischendorf.

τόν σου θρόνον, ἥμαρτον κύριε, ἥμαρτον πολλά, ἥμαρτον ἐναντίον σου, καὶ πάσα ἀμαρτία δί’ ἐμοῦ γέγονεν ἐν τῇ κτίσει. Εἴτε δὲ εὐχομένης τῆς Εὗας ἐπὶ τὰ γόνατα αὐτῆς οὔσης, ἵδου τὸ λαβεῖν πρὸς αὐτὴν ὁ ἄγγελος τῆς ἀνθρωπότητος καὶ ἀνέστησεν αὐτὴν λέγων· ἀνάστα Εὕα ἐκ τῆς μετανοίας σου· ἵδου γάρ ὁ Ἀδάμ ὁ ἀνήρ σου ἐξῆλθεν ἐκ τοῦ σώματος αὐτοῦ, ἀνάστα καὶ ἵδε τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν πονήσαντα αὐτὸς τοῦ ἀπαντῆσαι αὐτῷ.

33' Αναστᾶσα δὲ Εὕα ἐπέβαλεν τὴν χειρα αὐτῆς ἐπὶ τὸ πρόσωπον αὐτῆς, καὶ λέγει αὐτῇ ὁ ἄγγελος· ἀρον σεαυτὴν ἀπὸ τῶν γηῖνων. Εὕα δὲ τήτεντεν εἰς τὸν οὐρανόν, καὶ ἵδεν ἄρμα φωτὸς ἐρχόμενον ὑπὸ τεσσάρων ἀετῶν λαμπρῶν, ὃ οὐκ ἦν δυνατόν τινα γεννηθέντα ἀπὸ κοιλίας εἰπεῖν τὴν δόξαν αὐτῶν οὔτε ἵδεν τὸ πρόσωπον αὐτῶν, καὶ ἀγγέλους προάγοντας τὸ ἄρμα. Οτε ἡλθον ἐπὶ τὸν τόπον ὃπου ἔκειτο ὁ πατὴρ ὑμῶν Ἀδάμ, ἐστη τὸ ἄρμα καὶ τὰ Σεραφίμ ἀνὰ μέσον τοῦ πατρὸς καὶ τοῦ ἄρματος. Ἱδον δὲ ἐγώ θυμιατήρια χρυσᾶ καὶ τρεῖς φιάλας, καὶ ἵδου πάντες οἱ ἄγγελοι μετὰ λίθανον καὶ τὰ θυμιατήρια καὶ τὰς φιάλας ἡλθον ἐπὶ τὸ θυμιαστήριον καὶ ἐνεφύσουν αὐτά, καὶ ἡ ἀτμὶς τοῦ θυμιαμάτος ἐκάλυψεν τὰ στερεώματα. καὶ προσέπεσαν οἱ ἄγγελοι καὶ προσεκύνησαν τῷ θεῷ, βιωντες καὶ λέγοντες· Ἰαήλ ἄγιε, συγχωρησον, ὅτι εἰκών σου ἐστὶν καὶ ποίημα τῶν χειρῶν σου τῶν ἀγίων.

ἥμαρτ. κύρ. ημ. πολλά c. AB .. C om | ἥμ. (B om) ἐναντ. σου | δί’ ἐμοῦ c. BC .. A δί’ ἐμέ | ἐν (C om) τῇ (B πάσῃ τῇ) κτ. | Εἴτε -- οὔσης (A οὔσα) ἵδου .. C καὶ οὔτες εὐχ. τῆς Εὕας | ὁ (BC om) ἄγγ. (B add κυρίου) τῆς ἀνῆρ. | μεταν. σου .. B add καὶ τῆς εὐχῆς σου | ὁ Ἀδάμ.. C om ὁ | εἰς (B πρὸς) τὸν πολ. α. τοῦ ἀπ. αὐτῷ (B αὐτόν) .. C om τοῦ ἀπ. αὐτ.

33' Αναστᾶσα -- πρόσωπ. αὐτῆς (A αὐτοῦ) -- σεαυτὴν (A καὶ αὐτήν, B σεαυτον) ἀ. τῶν γη. (B ἀπὸ τῆς {γῆς}: ab hac inde voce is codex deficit) .. C καὶ ἀναστ. ἡ Εὕ. ἀπέβαλ. (corrigit ἐπ-) τὴν χειρα αὐτῆς, ομίσσις reliquis | Εὕα δὲ τή. ε. τ. ο. καὶ ἵδεν c. A .. C καὶ ἀτενίσασσε ε. τ. ο. ἵδεν | ὃ c. A .. C ἀ | τινα γενν. ἀ. κ. εἰπ. c. C .. A γεννηθῆναι ἀ. κ. ἡ εἰπ. | οὔτε c. A .. C ἡ? | προάγοντας c. C .. A προσάγ. | ὅτε ἡλθον -- καὶ τοῦ ἄρματος c. A .. C om | Ἱδον δὲ ἐγώ c. A .. C καὶ ἵδου | ἵδου .. C om | C μετὰ θυμιατήρ. καὶ λίθανον, ομίσσις κ. τ. φιάλ. | τὴλιον .. C add ἐν σπουδῇ | καὶ ἐνεφύσουν (C ἐφύσουν): ante haec A isque solus habet καὶ θλαύσον εἰς θάρσος, fortasse κ. θραύλον εἰς θοχάρας corrigenda | C om καὶ προσεκύνησαν | τῶν ἀγίων c. C .. A om

<sup>34</sup> Καὶ αὐθὶς Ἰδον ἐγὼ Εὕα δύο μεγάλα καὶ φοβερὰ μυστήρια ἔστωτα ἐνώπιον τεῦ θεοῦ. καὶ ἔκλαυσα ἐκ τοῦ φόβου, καὶ ἐβόησα πρὸς τὸν υἱὸν μου Σὴθ λέγουσα· ἀνάστα Σὴθ ἐκ τοῦ σώματος τοῦ πατρός σου Ἀδάμ καὶ ἐλθὲ ἔως ἐμοῦ, ὅπως Ἰδης ἂν οὐκ εἰδεν ὄφθαλμός ποτε τινός, καὶ δέονται ὑπὲρ τοῦ πατρός σου Ἀδάμ.

<sup>35</sup> Τότε ἀνέστη Σὴθ καὶ ἡλθεν πρὸς τὴν μητέρα αὐτοῦ, καὶ λέγει αὐτῇ· τί σοι ἔστιν; καὶ διὰ τί ἀλαίεις; λέγει αὐτῷ· ἀνάβλεψον τοῖς ὄφθαλμοῖς σου καὶ ἵδε τὰ ἐπτά στερεώματα ἀνεῳγμένα, καὶ ἵδε τοῖς ὄφθαλμοῖς σου πῶς κεῖται τὸ σῶμα τοῦ πατρός σου ἐπὶ πρόσωπον, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ' αὐτοῦ εὐχόμενοι· ὑπὲρ αὐτοῦ καὶ λέγοντες· συγχώρησον αὐτῷ, ὁ πατὴρ τῶν ἔλων, ὅτι εἰκὼν σου ἔστιν. ἄραγε, τάκνον μου Σὴθ, τί ἔσται τοῦτο; πότε δὲ παραδοθήσεται εἰς τὰς χεῖρας τοῦ ἀστράτου πατρὸς καὶ θεοῦ ἡμῶν; τίνες δέ εἰσιν οἱ δύο αἰθίοπες οἱ παριστάμενοι ἐπὶ τὴν προσευχὴν τοῦ πατρός σου; <sup>36</sup> Λέγει δὲ Σὴθ τῇ μητρὶ αὐτοῦ· οὗτοί εἰσιν ὁ ἥλιος καὶ ἡ σελήνη, καὶ αὐτοὶ προστίπτοντες καὶ προσευχόμενοι ὑπὲρ τοῦ πατρός μου Ἀδάμ. λέγει αὐτῷ· ή Εὕα· καὶ ποὺ ἔστιν τὸ φῶς αὐτῶν, καὶ διὰ τί γεγόνασιν μελανοειδεῖς; καὶ λέγει αὐτῇ Σὴθ· οὐ δύνανται φαίνεν ἐνώπιον τοῦ φωτὸς τῶν ὅλων, καὶ τούτου χάριν ἐκρύψη τὸ φῶς ἀπ' αὐτῶν.

<sup>34</sup> Καὶ αὐθὶς ετο c. A .. Σ ἐγὼ δὲ ή Εὕα θεον δύο μυστ. μεγ. κ. φεβ. | καὶ ἔκλαυσα ετο c. A .. Σ καὶ κλαύσασα ἐκ τ. φ. ἐβ. -- μου τὸν Σὴθ ετο | ἡνα δέμων c. A .. Σ πρὸς με | ὅπως Ἰδης -- τινές c. A .. Σ καὶ θέάσαι ἀν οὐκ θεον ὄφθαλμές τινος: καὶ δέονται -- σου Ἀδάμ: ita A, C om

<sup>35</sup> Τί σοι ετο c. A .. Σ Τί κλαίεις; καὶ λέγει αὐτῷ· ἀνάβλ. καὶ ἵδε τοῖς ὄφ. σ. πῶς κεῖται τὸ σῶμ. τοῦ πα. σου ἐπὶ πρόσωπ. καὶ πάντες οἱ ἄγγ. εῦχονται ὑπ' (corrig. ὑπὲρ) αὐτοῦ ετο | συγχ. αὐτῷ: ita C, A συγχ. αὐτόν | ἄραγε: ita C, A ἄρα | τι ἔσται -- καὶ θεον ἡμῶν ειμ C .. A om | τίνες δέ εἰσιν ετο ειμ C .. A οι δύο -- τοῦ πατρ. σου τίνες εἰσιν

<sup>36</sup> λέγει δέ ειμ A .. Σ καὶ λέγ. ὁ | καὶ διὰ τί γεγ. μελ. ειμ A .. Σ om | καὶ λέγ. α. Σὴθ ειμ A .. Σ λέγ. αἰτῇ | Οὐ δύνανται (B δύναται) -- ὅλων .. A praeem οὐκ ἀπέστη τὸ φῶς αὐτῶν. ἀλλ', post ὅλων vero pergit sic: τοῦ πατρὸς καὶ τοῦ νιοῦ καὶ τοῦ ἀγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων ὁμήν, quibus verbis ipso libellus abruptum in modum finitur. In his igitur quatu sequuntur solum codicem C ducem socii sumus, nisi quod extrema etiam ε εοδ. D exscripta habuimus, quem cum C εοδ. magis quam cum A convenire in promittit est. | αἰτ' αὐτῶν: εοδ. ἐπ' αὐτόν

37 Λέγοντος δὲ τοῦ Σήθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ' ὄψει κείμενοι, καὶ ἐβέησαν φωνὴν φοβερὰν λέγοντες· εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἡλέησεν τὸ πλάσμα τῶν χειρῶν αὐτοῦ Ἀδάμ. ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἡλθεν εἰς ἐκ τῶν Σεραφίμ εξαπτερύγων καὶ ἥρπασεν τὸν Ἀδάμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. ἐποίησεν δὲ ὥρας τρεῖς κείμενος, καὶ οὕτως ἀπλώσας τὰς χεῖρας αὐτοῦ ὁ τῶν ὅλων δεσπότης καθήμενος ἐπὶ τοῦ ἀγίου θρόνου αὐτοῦ ἤρεν τὸν Ἀδάμ καὶ παρέδωκεν αὐτὸν τῷ ἀρχαγγέλῳ Μιχαὴλ, λέγων αὐτῷ· ἀρέν αὐτὸν εἰς τὸν παράδεισον ἔως τρίτου οὐρανού, καὶ ἄφες κάκεῖσε ἔως τῆς ήμέρας ἐκείνης τῆς μεγάλης καὶ φοβερᾶς, ἣν μέλλω οἰκονομήσαι εἰς τὸν κόσμον. καὶ λαβὼν αὐτὸν Μιχαὴλ ὁ ἀρχάγγελος τὸν Ἀδάμ ἀπῆγεν καὶ κατήλειψεν αὐτόν, καθὼς εἶπεν αὐτῷ ὁ θεὸς ἐπὶ τῇ συγχωρήσει τοῦ Ἀδάμ.

38 Μετὰ ούν ταῦτα πάντα ἐδεήθη ὁ ἀρχάγγελος περὶ τῆς κηδείας τοῦ λειψάνου· καὶ προσέταξεν ὁ θεὸς ἵνα συγκλιωσιν πάντες οἱ ἄγγελοι ἐνώπιον αὐτοῦ, ἔκαστος κατὰ τάξιν αὐτοῦ. καὶ συνήχθησαν ἀπαντες οἱ ἄγγελοι, οἱ μὲν ἔχοντες θυμιατήρια, οἱ δὲ σάλπιγγας· καὶ κύριος στρατιῶν ἐπέβη, οἱ δὲ ἄνεμοι ἤλκον αὐτόν, καὶ Χερουβίμ ὑπερέχοντα τοῖς ἀνέμοις καὶ ἄγγελοι οἱ τοῦ οὐρανοῦ πρεστηγοῦντο αὐτῷ· καὶ ἐλθόντες ὅπου ἦν τὸ σῶμα τοῦ Ἀδάμ, ἔλαβον αὐτό. καὶ ἡλθον εἰς τὸν παράδεισον, καὶ ἐκινήθησαν πάντα τὰ φυτὰ τοῦ παραδείσου, ὡς πάντας ἀπὸ τοῦ Αδάμ γεγεννημένους ἀπὸ τῆς εὐωδίας νυστάξαι, χωρὶς τοῦ Σήθ, διὰ τὸ γεννηθῆναι αὐτὸν καθ' ὅρον τοῦ θεοῦ.

39 αὐτοῦ· ἡλέησεν: cod. αὐτοῦ· οὐ ηλ. | εἰς: non est in codice | ἀχέρουσαν; ita coniecum scribendum esse pro γερουσίᾳ, quod in codice esse dicitur. Poterat etiam scribi ἀχερουσιάδε. Illud vero similiter in apocalypsi Pauli legitur, ubi sec. 22. est: ὅταν δὲ μετανήσῃ καὶ μετασταῦῃ τοῦ βίου, παραδίδοται τῷ Μιχαὴλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην etc. | ὥρας: ita cod. a secunda manu habet pro ημέρᾳ, quod est a prima. | οὕτως: cod. οὗτος | ἄφες κάκεῖσε: cod. ἄφεις κακῆσαι | ἦν μέλλω οἰκονομήσαι: cod. κύριος (in ipso cod. scriptum videtur καὶ, idque ex ἦν ortum) μέλλω ποιήσω οἰκονομ. | κατήλειψεν: ita cod. (-λιψεν)

40 κηδείας: ita coniecum pro καρδίᾳ, quod codicem habere relatum est | οἱ μὲν: in cod. μὲν deest | σάλπιγγας: in cod. -γγεις | στρατιῶν ἐπέβη: ita scriimus pro στρατειῶν ἐπαίθειν | οἱ δὲ: cod. καὶ δὲ | ὑπερέχοντα: cod. ὑπέχοντα

<sup>39</sup> Εκειτο ούν τὸ σῶμα τοῦ Ἀδάμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἐλυπεῖτο ὁ Σὴνι σφέδρα ἐπ’ αὐτῇ. καὶ λέγει κύριος ὁ θεός· Ἀδάμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατάγοντες σε εἰς τὸν τόπον τοῦτον. πλὴν εὐν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σου λύπην ἐπιστρέψω εἰς χαράν. καὶ ἐπιστρέψως καθίσω σε εἰς τὴν ἀρχὴν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἡ καθήμενος ἐπάνω αὐτοῦ. τότε καταχριθήσεται αὐτὸς καὶ οἱ ἀκούσαντες αὐτοῦ, γαλ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὁρῶντες σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

<sup>40</sup> Καὶ τότε ἐλάλησεν τῷ ἀρχαγγελῷ Μιχαὴλ· ἀπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἔνεγκε μοι σινδόνας τρεῖς βισσίνας καὶ συριακάς. καὶ εἰπεν ὁ θεός τῷ Μιχαὴλ, τῷ Γαρθιὴλ, τῷ Οὐριὴλ καὶ Ραφαὴλ· σκεπάσατε μετὰ τῶν σινδόνων τὸ σῶμα τοῦ Ἀδάμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχάσατε ἐπ’ αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· ἐνεχθήτω καὶ τὸ σῶμα τοῦ Ἀβελ. καὶ ἐνέγκαντες σινδόνας ἑτέρας ἐκήδευσαν καὶ αὐτόν, ἐπειδὴ ἀκήδευτον ἦν ἀφ’ ἣς ἡμέρας ἐφόνευσεν Καίν ὁ ἀδελφὸς αὐτοῦ. πολλὰ γάρ φροντίσας ὁ πονηρὸς Καίν κρύψαι, οὐκ ἡδυνήθη· οὐκ ἐδίχετο γάρ τοῦτο ἡ γῆ λέγουσα· οὐ δέξομαι ἐταῖχον σῶμα, ἔως οὐ τὸ ἐπ’ ἐμὲ κῶμα ἀρθὲν καὶ πλαυθὲν ἐλθῇ πρὸς ἐμέ. ἀγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸν ἔθεντο ἐπὶ τῇ πέτρᾳ, ἔως οὐ ἀπέθανεν ὁ πατὴρ αὐτοῦ, καὶ ἀμφότεροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν φεύγει τὸν χούν ὁ θεός. καὶ ἀπέστειλεν ὁ θεός ἐπτὰ ἀγγέλους εἰς παραδείσου, καὶ ἦγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτὰς ἐν τῇ γῇ.

<sup>39</sup> Per has ultimas libelli sectiones plura confusa et interpolata esse videntur. Ad quae corrigenda codicem D aliquando facturum esse sperare licet. Nunc quidem quae in codice C inventa sunt, quoniamvis vitiosa edenda duximus. ἐπὶ τ. γῆν ἐν τῷ παραδείσῳ: sic | ἕπως ἡ καθήμενος: codex ὅποσοι καθήμενον. Dubitabam utrum γέ an γέ darem.

<sup>40</sup> ἔλαιον τοῦ ἔλαιου: cod. ἔλ. καὶ τοῦ ἔλ. | δὲ post ἐλάλησεν: cod. om | ἐνεχθήτω: cod. -χωτε | πολλὰ γάρ φροντίσας: cod. πολλὰ γράφων τίσας | οὐκ ἡδυνήθη: cod. οὐκουν ἡδυνήνην | γάρ post ἐδίχετο: cod. om | ἐταίρον: sic cod., non ἐτερον

καὶ σύτως ἔλαβον τὰ δύο σώματα καὶ ἔθαψαν αὐτὰ εἰς τὸν τόπον ὃν ὤρυξεν καὶ σίκεδόμησαν.

<sup>41</sup> Ἐκάλεσεν δὲ ὁ θεὸς τὸν Ἀδάμ καὶ εἶπεν· Ἀδάμ· Ἀδάμ;  
καὶ ἀποκριθὲν τὸ σῶμα ἐκ τῆς γῆς εἶπεν· Ιδού ἐγώ, κύριε. καὶ  
λέγει αὐτῷ ὡς κύριος· εἶπόν σοι ὅτι γῆ, καὶ εἰς γῆν ἀπελεύσει.  
πάλιν τὴν ἀνάστασιν ἐπαγγέλλομαι σοι· ἀναστήσω σε ἐν τῇ  
ἔσχατῃ τίμερᾳ ἐν τῇ ἀναστάσει μετὰ παντὸς ἀνθρώπου τοῦ ἐκ  
τοῦ σπέρματός σου.

<sup>42</sup> Μετὰ δὲ τὰ ἕντα ταῦτα ἐποίησεν ὁ θεὸς σφραγίδα  
τρύγωνον καὶ ἐσφράγισε τὸ μνημεῖον, ἵνα μηδεὶς τι ποιήσῃ αὐτῷ  
ἐν ταῖς ἔξι τίμεραις, ἵνας οὐδὲ ἀποστράφῃ ἡ πλευρὰ αὐτοῦ πρὸς  
αὐτόν. παραβάντος δὲ τοῦ φιλανθρώπου θεοῦ καὶ τῶν ἀγίων ἀγ-  
γῖλων εἰς τὸν τόπον αὐτοῦ μετὰ τὰς ἔξι τίμερας ἐτελεύτησεν καὶ  
ἡ Εὔα. ζώστης δὲ αὐτῆς ἐκλαυσε περὶ τῆς κοιμήσεως αὐτῆς διὰ  
τὸ μή γινώσκειν πεῦ μελλοι τεθῆναι τὸ σῶμα αὐτῆς. παρόντος  
γάρ τοῦ κυρίου ἐν τῷ παραδείσῳ ὅτε ἐκήδευσαν τὸν Ἀδάμ, ἐκει-  
μάτο καὶ αὐτή καὶ οἱ παιδεῖς αὐτῆς πλὴν τοῦ Σήθ, ὡς ἐφην.  
παρεκάλεσεν δὲ ἡ Εὔα ἐν τῇ ὥρᾳ τῆς τελευτῆς αὐτῆς ὡς ἵνα  
ταφῇ ὅπου ἦν Ἀδάμ ὁ ἀνὴρ αὐτῆς, λέγουσα σύτως· δέσποτά  
μου, κύριε καὶ θεός πάσης ἀρετῆς, μή ἀπαλλοτριώσῃς με τὴν  
δούλην σου ἀπὸ τοῦ σώματος Ἀδάμ· ἀπὸ γάρ τῶν μελῶν αὐ-  
τοῦ ἐποίησάς με· ἀλλὰ ἀξίωσόν με, καμέ τὴν ἀναξίαν καὶ  
σύμπαρτωλόν, ἐπὶ τὸ σῶμα αὐτοῦ συνταφῆναι. καθὼς καὶ μετ'  
αὐτοῦ συνήμην ἐν τῷ παραδείσῳ καὶ μετὰ τὴν παράβασιν ἀχώ-  
ριστος, σύτως καὶ σύδεις μή χωρίσῃ ἡμᾶς. μετὰ δὲ τὸ εὗξα-  
σθαι ἀναβλέψασα εἰς τὸν οὐρανὸν ἀνέστη, τὸ στήθος αὐτῆς τύ-  
πτουσα καὶ λέγουσα· θεὲ τῶν ἀπάντων, δέξαι τὸ πνεῦμα μου.  
καὶ εὐθέως παρεῖνωκε τῷ θεῷ τὸ πνεῦμα αὐτῆς.

οἰκοδόμησαν· ita codex

<sup>43</sup> ἐπαγγέλλομαι: cod. ἀπαγγ.

<sup>44</sup> τὰ ὕματα· cod. om. τὰ | ἵνα μηδεὶς τι ποιήσῃ: cod. ἦν ὁ μηδεὶς τῇ  
πτησίοι | ἀποστράφῃ: cod. ἀπεστράφοι | παραβάντος ita codex | μετὰ τὰς εἰς: cod.  
μετὰ τῶν ἔξι τίμερῶν | περὶ τῆς: cod. παρὰ τῆς | ἐκήδευσαν: cod. -στεν |  
ὡς ἐφην: in cod. esse relatum mihi ειπειν: ὡς ἐφηκεν εἰπεῖν | ὡς δινει: ita cod. |  
πάσης ἀρετῆς: sic in cod. | ἀπὸ τοῦ σώματος: cod. habere dicitur εἰσώματος |  
σύμπαρτωλος: sic, non -τεστως | ἀνέστη: cod. ἀνέστησε

43 Τέλευτησάσῃ δὲ παρεγένετο ὁ ἀρχάγγελος Μιχαὴλ, καὶ ἀλιθόντων τριῶν ἀγγέλων ἔλαβον τὸ σῶμα αὐτῆς καὶ ἔθαψαν αὐτὸν ὅπου τὸ σῶμα τοῦ Ἀβελ. καὶ εἶπεν ὁ ἀρχάγγελος Μιχαὴλ πρὸς τὸν Σήνθ. οὗτος κήδευσον πάντα ἀνθρώπον ἀπεθνήσκοντα ἐνώς ήμέραν τῆς ἀναστάσεως. μετὰ δὲ τὸ δυῦναι τούτον τὸν νόμον εἶπεν πρὸς αὐτόν· παρ' ἐξ ήμέρας μὴ πενθήσῃτε. τῇ δὲ ἐβδόμῃ ήμέρᾳ κατάπαυσον καὶ εὐφράνθητι ἐπ' αὐτῇ, ὅτι ἐν αὐτῇ ὁ θεὸς καὶ ήμεῖς οἱ ἀγγελοι εὐφρασινόμεθα ἐν τῇ μεταστάσῃ ἀπὸ γῆς δικαίᾳ ψυχῇ. ταῦτα εἰπὼν ὁ ἀρχάγγελος Μιχαὴλ ἀνῆλθεν εἰς τὸν οὐρανόν, δοξάζων καὶ λέγων τὸ ἀλληλούϊα, ἄγιος ἄγιος ἀγιος αύριος, εἰς δόξαν θεοῦ πατρός, ἔτι αὐτῷ πρέπει δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι νῦν καὶ αἰς καὶ εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν.

44 καὶ εἶπεν ὁ ἀρχ. -- Σήνθ: ita C; D καὶ μετὰ ταῦτα ἀλλοισ Μιχαὴλ τῷ Σήνῳ λέγων. Ab hoc enim inde loco notavi codicis D scripturam, quam quidem codice C praestare ex brevi hac textus parte satis appetet. | πάντα ἀνῷρ. ἀποδιηγόσκοντα: ita D; C πάντα ἀνῷρ. ἀποδιηγόσκον | ἐνώς ήμέραν τῆς: ita D; C om ήμέραν | μετὰ δὲ -- (τοῦτον τὸν pro αὐτὸν reposuimus) -- παρ' ἐξ ήμέρας (ita scribendum duximus; ex ipso codice ήμερῶν descripsimus) μὴ πενθήσῃτε: ita D; C vero post τῆς ἀναστάσεως nil addit nisi καὶ ἐνώς ήμερῶν ε' (ita enim, non ρ' legendum videtur) μὴ πενθήσῃτε. Idem codex in seqq. omittit quae deesse nequeunt. | τῇ δὲ -- ἐπ' αὐτῇ: ita D; C male om | ήμεῖς οἱ ἄγγ. cum C; D οἱ ἄγγ. ήμεῖς | ἐν τῇ μεταστάσῃ -- ψυχῇ cum C; D μετὰ τῆς δικαίας ψυχῆς τῆς μεταστάσης ἀπὸ τῆς γῆς | ταῦτα -- ἀνῆλθεν cum C; D καὶ ταῦτα εἰπ. ὁ ἀγγελος ἀνῆλθε | τὸ ἀλληλούϊα: D om τό, præterea nihil addit præter haec: εἴ τι δόξα, τὸ κράτος εἰς τοὺς (τοὺς in C deest) αἰών. τῶν αἰών. ἀμήν.

## II. APOCALYPSIS ESDRAE.

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Λόγος καὶ ἀποκάλυψις τοῦ ἀγίου προφήτου Ἐσδρᾶμ καὶ ἀγαπητοῦ τοῦ θεοῦ.

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει δευτέρᾳ<sup>1</sup> καὶ εἰκάδι τοῦ μηνὸς ἦμην<sup>2</sup> ἐν τῷ οἴκῳ μου, καὶ ἐκράξα<sup>3</sup> λέγων πρὸς τὸν ὑψιστὸν· κύριε, δός τὴν δόξαν, ἵνα ἴδω<sup>4</sup> τὰ μυστήρια σου. καὶ νυκτὸς γενιαμένης ἦλθεν ἄγγελος Μιχαὴλ ὁ ἀρχαγγελος, καὶ λέγει μοι· ἀρτὶ τὸν προφήτην Ἐσδράμ<sup>5</sup> ἀφησον ἐβδομάδας ἐβδομήκοντα.<sup>6</sup> καὶ ἐνήστευσα καθὼς εἰπέν μοι. καὶ ἦλθε Ῥαφαὴλ ὁ ἀρχιστράτηγος, καὶ ἐδωκέν μοι σύβδον στυρακίνην<sup>7</sup>. καὶ ἐνήστευσα δὲς ἐδήκοντα ἐβδομάδας. καὶ ἴδον τὰ μυστήρια τοῦ θεοῦ καὶ τοὺς ἀγγελους αὐτοῦ, καὶ εἰπον πρὸς αὐτούς· θελω δικάσασθαι τὸν θεὸν περὶ τὸ γένος τῶν Χριστιανῶν. καλὸν μὴ γεννηθῆναι τὸν ἀνθρώπον ἣ εἰσελθεῖν<sup>8</sup> ἐν τῷ κόσμῳ. ἀνελήφθην εὖν εἰς τὸν οὐρανόν, καὶ ἴδον ἐν τῷ περιπτῷ εὐρανῷ στρατηγίαν ἀγγέλων μεγάλην, καὶ ἀπήγαγόν με εἰς τὰς κρύσεις. καὶ ἤκουσα<sup>9</sup> φωνῆς λεγούσης μοι·<sup>10</sup> ἐλέησον ἡμᾶς, ἐκλεκτὲ τοῦ θεοῦ, Ἐσδράμ. τότε ἤρξάμην λέγειν· οὐαὶ τοὺς ἀμαρτωλούς, ὅταν ἴδωσιν τὸν δίκαιον

<sup>1</sup> codex δευτέρη <sup>2</sup> ἦμην pro ἥμη dedimus. Videtur una nomen mensis existisse <sup>3</sup> ἐκράξα: cod. χράξας <sup>4</sup> ἵνα ἴδω: cod. ἵναδω, suprascripto ī super ἵ <sup>5</sup> ἀρτὶ τὸν προφήτην Ἐσδράμ: ita prorsus codex <sup>6</sup> ante ἐβδομάδας (εὐδομ. scribi solitum, ut sit etiam in codice paullo post) <sup>7</sup> στυρακίνην: codex στηράχην <sup>8</sup> ἣ εἰσελθεῖν: codex ἤσελθεῖν <sup>9</sup> ἤκουσα: codex ἤκουσαν, ut supra ἐνήστευσαν (priore loco) pro ἐνήστευσα <sup>10</sup> μοι: codex με, item paullo post ἐκλεκτὲ pro ἐκλεκτὲ

ύπέρ ἀγγέλων, καὶ αὐτοί εἰσιν εἰς τὴν γέενναν τοῦ πυρός. καὶ εἰπεν Ἐσδράμ· ἐλέησον τὰ ἔργα τῶν χειρῶν σου, εὗσπλασγχνε καὶ πολυελεος· ἐμὲ κρῖνον ὑπέρ τῶν ψυχῶν τῶν ἀμαρτωλῶν· συμφέρει γὰρ μίαν ψυχὴν κολάσσασθαι, καὶ μὴ ὅλον τὸν κόσμον εἰς ἀπώλειαν ὑπάγειν. καὶ εἰπεν ὁ θεός· ἔγω τοὺς δικαίους ἀναπάυσιμαι<sup>11</sup> ἐν τῷ παραδίσῳ, καὶ ἐλέήμων καθέστηκε. καὶ εἰπεν Ἐσδράμ· κύριε, τοὺς δικαίους τί χαρίζεις; ὅσπερ γὰρ μίσθιος ἔξυπηρετησάμενος τὸν χρόνον αὐτοῦ ....<sup>12</sup>, οὗτως καὶ ὁ δίκαιος ἀπέλαβεν τὸν μισθὸν αὐτοῦ ἐν οὐρανοῖς. ἀλλὰ τοὺς ἀμαρτωλούς ἐλέησον· οἱ δαιμονες γὰρ ὅτι ἐλεήμων εἰ. καὶ εἰπεν ὁ θεός· οὐκ ἔχω πῶς αὐτοὺς ἐλεήσω. καὶ εἰπεν Ἐσδράμ ὅτι τὴν δργήν σου εὐχ<sup>13</sup> ὑπεσφέρουσιν. καὶ εἰπεν ὁ θεός ὅτι τῶν τοιούτων ταῦτα. καὶ εἰπεν ὁ θεός· θέλω ἔχειν σε ὡς καὶ Παῦλον καὶ Ἰωάννην· σὺ δ.δούς μοι ἀδιάφθορον τὸν ἀσύλητον θησαυρόν, τὸ κειμήλιον τῆς παρθενίας, τὸ τεῖχος τῶν ἀνθρώπων. καὶ εἰπεν Ἐσδράμ· καλὸν τὸ μὴ γεννηθῆναι τὸν ἀνθρωπὸν, καλὸν τὸ μὴ εἰγαι ἐν βίῳ· τὰ ἄλλα γα κάλλιν εἰσιν παρὰ τὸν ἀνθρωπὸν, ὅτι κόλασιν οὐκ ἔχουσιν· ήμάς δὲ Ἐλαβες<sup>14</sup> καὶ εἰς κρίσιν παρέδωκας. οὐαὶ τοὺς ἀμαρτωλούς ἐν τῷ μελλοντι αἰώνι, ὅτι ἀτελεύτητος αὐτῶν ἡ κρίσις καὶ ἡ φλέγ<sup>15</sup> ἀσβεστος. ταῦτα αὐτῷ λαλούντος μου ἤλθεν Μιχαὴλ καὶ Γαρβίηλ καὶ οἱ ἀπόστολοι πάντες, καὶ εἰπον· χαῖρε, πιστὲ τοῦ θεοῦ ἀνθρώπε. καὶ εἰπεν Ἐσδράμ·<sup>16</sup> ἀνάστα καὶ δεῦρο μετ' ἐμοῦ, κύριε, εἰς κρίσιν. καὶ εἰπεν ὁ θεός· ίδού διδωμι σοι τὴν διαθήκην μου, ἐμοῦ τε καὶ σοῦ, ἵνα παραδέξητε. καὶ εἰπεν Ἐσδράμ· ἐπὶ τὸ εὺς σου δικαστώμεθα. καὶ εἰπεν ὁ θεός· ἔρωτησον Ἀβραὰμ τὸν πατέραν<sup>17</sup> ὑμῶν, ποῖον υἱὸν δικάξεσθαι ἐν πατρὶ,<sup>18</sup> καὶ δεῦρο δικάξου μεθ' ἡμῶν. καὶ εἰπεν Ἐσδράμ· ζῆ κύριος, εὺ μὴ παύσεμαι δικάξομενός σε ὑπέρ τὸ γένος τῶν Χριστιανῶν· ποῦ εἰσὶν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε; ποῦ σου ἡ μακροθυμία; καὶ εἰπεν ὁ θεός· ὡς ἐποίησα νύκτα καὶ ἡμέραν,

<sup>11</sup> ἀνταπόσωμαι: ita codex <sup>12</sup> sequitur in codice: καὶ πορεύεται καὶ πάλιν δούλος δουλεύει τοῖς κυρίοις αὐτοῦ ἐπιτυχεῖν. <sup>13</sup> οὐχ: cod. οὐχ, rursus infra (53)

<sup>14</sup> Ἐλαβες: priores tantum litteras Ει certas sunt; reliquias conieciimus <sup>15</sup> cod.

ἡ φλέγ<sup>16</sup> supplevimus καὶ εἰπ. Ἐσδρ., sed etiam plura excidisse videntur

<sup>17</sup> ita codex <sup>18</sup> ποῖον υἱὸν etc.: ita codex

έποιήσα τὸν δίκαιον καὶ τὸν ἀμαρτωλόν, καὶ ἐπρεπεν ὡς ὁ δίκαιος πολιτεύεσθαι. καὶ εἶπεν ὁ προφήτης· τὸν πρωτόπλαστον Ἀδάμ τὸν πρωτὸν τίς ἐποίησεν; καὶ εἶπεν ὁ θεός· αἱ χεῖρες μου αἱ ἄχρανται, καὶ ἐδύμην αὐτὸν ἐν τῷ παραδείσῳ φυλάττειν τὴν νομήν τοῦ ἔχου τῆς ζωῆς· ἐπειτα οὖν παρακούντιον κτησάμενος τοῦτο ἐν παραβάσει πεποίηκεν.<sup>19</sup> καὶ εἶπεν ὁ προφήτης· οὐχὶ ὑπὸ ἀγγέλου ἐφρουρεῖτο; . . . .<sup>20</sup> ἀλλ’ ἐὰν μὴ σὺ ἐδωρήσω αὐτῷ<sup>21</sup> τὴν Εὔαν, οὐ μὴ ἡπάτησεν αὐτὴν ὁ ὄφις· σὺ<sup>22</sup> δὲ ὃν θέλεις σώζεις, καὶ ὃν θέλεις ἀπολεῖς.<sup>23</sup> καὶ εἶπεν ὁ προφήτης· δευτέραν<sup>24</sup> διελθωμεν, κύριέ μου, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· πῦρ βάλλω<sup>25</sup> ἐπὶ Σόδομα καὶ Γόμορρα. καὶ εἶπεν ὁ προφήτης· κύριε, ἀξίως ἐπάγεις<sup>26</sup> ἐφ' ἡμῖν· καὶ εἶπεν ὁ θεός· αἱ ἀμαρτίαι ὑμῶν ὑπεράγουσιν τὴν χρηστότητάν<sup>27</sup> μου. καὶ εἶπεν ὁ προφήτης· ὑπόμνησον<sup>28</sup> τῶν γραφῶν, ὁ πατήρ μου ὁ ἐκμετρήσας<sup>29</sup> τὴν Ἱερουσαλήμ καὶ ἀνοιχθώσας αὐτὴν· ἀλέησον, δέσποτα, τοὺς ἀμαρτωλούς· ἀλέησον τὴν σὴν πλάσιν· οἰκτείρησον τὰ ἔργα σου. τότε ἐμνήσθη ὁ θεός τῶν ποιημάτων αὐτοῦ, καὶ λέγει πρὸς<sup>30</sup> τὸν προφήτην· πῶς ἔχω αὐτοὺς ἐλεῆσαι;<sup>31</sup> ὅδος καὶ χελήν με ἐπότισαν, καὶ σὺδὲ τότε<sup>32</sup> ἐμετενόησαν.<sup>33</sup> καὶ εἶπεν ὁ προφήτης· ἀποκάλυψόν σου τὰ Χερουβίμ καὶ ἐλθωμεν ὁμοῦ εἰς κρίσιν, καὶ δεῖξόν μοι τὴν ἡμέραν τῆς κρίσεως, ποία ἔστιν. καὶ εἶπεν ὁ θεός· ἐπλανήθης, Ἐσδράμ· τοιαύτη γάρ ἔστιν ἡ ἡμέρα τῆς κρίσεως, ἐν ἣ ὑετὸς ἐπὶ τῆς γῆς οὐ γίνεται·<sup>34</sup> ἔστιν γάρ κατὰ τὴν ἡμέραν ἐκείνην ἐλεεινὸν κριτήριον. καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσομαι δικαζόμενός σε, ἐὰν μὴ ἵδω τὴν ἡμέραν τῆς συντε-

<sup>19</sup> cod. ἐπειδὴ οὖν παρακ. κτισάμενος τοῦτον ἐν παραβάσει πεποίηκεν. *Horum loco quae reposui dubito an revera locum sanaverint* <sup>20</sup> *post* ἐφρουρεῖτο *haec in codice scripta sunt: καὶ εἶπον τῶν (καὶ ὑπὸ τῶν; καὶ τῇ τῶν?) Χερουβίμ· ζωῆ ἐφυλάττετο· εἰς τὴν (corrigi τὸν) ἀτελεύτητον αἰώνα· καὶ πῶς ὑπατίων (i. e. ἡπατίων) ὁ τῆς<sup>21</sup> (i. e. ὑπέρ) ἀγγέλων φυλαττόμενος (i.) ἐκδιεβεῖς (i. e. ἐκδιενεις) παραγενέσθαι πάντος (πάντας?) καὶ πρόσεχε τὰ ὑπὲρ ἔμοῦ λεγόμενα* <sup>22</sup> *μὴ σὺ ἐδωρ. αὐτῷ: codex μὴ σὸν ἐδωρ. αὐτὴν* <sup>23</sup> *σὺ: codex εἰ. Illud aptius videbatur* <sup>24</sup> *codex ἀπολῆς* <sup>25</sup> *δευτέραν: sic codex* <sup>26</sup> *codex βάλω* <sup>27</sup> *codex ἐπάγης. Indo a πῦρ βάλλω textus vix sanus est* <sup>28</sup> *ita codex, ut supra κατέραν, et infra alia similia* <sup>29</sup> *ὑπόμνησον: ita dedimus pro codicis scriptura ὑπόμνημα* <sup>30</sup> *ὁ ἐκμετρήσας: articulum supplevimus* <sup>31</sup> *πρὸς supplevimus* <sup>32</sup> *ἐλεῆσαι: codex* <sup>33</sup> *ἐλεῆσον* <sup>34</sup> *καὶ οὐδὲ τότε: codex καὶ ὡς οὐδὲ τοῦτο* <sup>35</sup> *ἐμετενόησαν: sic* <sup>36</sup> *ἐν ἣ ὑετὸς etc.: ita haec in codice leguntur*

λείας. καὶ εἶπεν ὁ θεός·<sup>35</sup> ἔξαριθμησον τοὺς ἀστέρους καὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἰ δυνήσει<sup>36</sup> ταῦτην ἔξαριθμησαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οὐδας; ὅτι σάρκα φρεών ἀθρωπίνην, καὶ πῶς δύναμαι ἀριθμῆσαι τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ τὴν ἄμμον τῆς θαλάσσης; καὶ εἶπεν ὁ θεός· προφήτα μου ἐκλεκτές, οὐδεὶς ἄνθρωπος γνώσεται τὴν ἡμέραν ἐκείνην τὴν μεγάλην καὶ ἐπιφάνειαν<sup>37</sup> τὴν κατέχουσαν χρῆναι τὸν κόσμον· διὰ σέ, προφήτα μου, εἰπόν σοι τὴν ἡμέραν, τὴν δὲ ὥραν εὐκόλου σου. καὶ εἶπεν ὁ προφήτης· κύριε, εἰπέ μοι καὶ τὰ ἔτη. καὶ εἶπεν ὁ θεός· ἐὰν ἴδω τὴν δικαιοσύνην τοῦ κόσμου, ὅτι ἐπλεόνασεν, μακροθυμήσω ἐπ' αὐτούς· εἰ δὲ μή, ἔκτενό τὴν χεῖρά μου καὶ ἀπὸ τῶν τεσσάρων περάτων δράσσομαι τὴν οἰκουμένην καὶ συνάξω πάντας εἰς τὴν κοιλάδα τοῦ Ἰωσαφάτ καὶ ἐξαλείψω τὸ γένος τῶν ἀνθρώπων, καὶ εὐκέτι γίγνομαι· καὶ εἶπεν ὁ προφήτης· καὶ πῶς ἔχει δικάζεσθαι ἡ δεξιά σου; καὶ εἶπεν ὁ θεός· ἔγος δικάζειμαι ὑπὸ τῶν ἀγγέλων μου. καὶ εἶπεν ὁ προφήτης· κύριε, εἰ ἐλογίζω ταῦτα, διὰ τί ἐπλασας τὸν ἀνθρώπων; σὺ εἶπας πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν· πληθύνων πληθυνό τὸ σπέρμα σου ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ ποῦ ἐστιν ἡ ἐπαγγείλία σου; καὶ εἶπεν ὁ θεός· πρῶτου ποιήσω σεισμὸν εἰς πτῶσιν<sup>38</sup> τετραπέδων καὶ ἀνθρώπων· καὶ ὅταν ἴδητε ὅτι ἀδελφὸς ἀδελφὸν παραδίδει.<sup>39</sup> εἰς θάνατον καὶ τέκνα ἐπὶ γονεῖς ἀναστήσονται καὶ γυνὴ τὸν ἄνδραν τὸν ἴδιον καταλιμπάνει<sup>40</sup>, καὶ ὅταν ἔθνος πρὸς ἔθνος ἐπαναστῇ ἐν πολέμῳ, τότε γνώσεσθε ὅτι ἐγγύεστιν τὸ τέλος. τότε οὖν σύτε ἀδελφὸς ἀδελφὸν ἐλεῖσθαι τὸν ἀνήρ γυναικα, οὐ τέκνα γονεῖς, οὐ φίλοι φίλους, οὐ δοῦλος τὸν κύριον· αὐτὸς ἀναβήσεται γάρ ὁ ἀντικείμενος τοῖς ἀνθρώποις ἀπὸ τῶν ταρτάρων καὶ ἐνδείξεται πολλὰ τοῖς ἀνθρώποις.<sup>41</sup> τί σε ποιῶ, Ἐσδράμ, καὶ δικάζῃ μετ' ἐμοῦ; καὶ εἶπεν ὁ προφήτης· κύριε, οὐ μὴ παύσομαι τοῦ δικάζεσθαι σε. καὶ εἶπεν ὁ θεός· ἔξαριθμη-

<sup>35</sup> καὶ εἶπεν ὁ θεός: haec supplevitus <sup>36</sup> δυνήσει: sic, sed pro εἰ quod precepedit ἡ scriptum est <sup>37</sup> καὶ ἐπιφάνειαν (codex -άνιαν): sic, non ut suspicari possit καὶ ἐπιφανῆ <sup>38</sup> σεισμὸν εἰς πτῶσιν: codex σεισμοῦ πτῶσιν <sup>39</sup> παραδίδει: codex παραδίδη <sup>40</sup> codex καταλιμπάνει <sup>41</sup> haec sic in codice

σαι<sup>42</sup> τὰ ἀνθη τῆς γῆς· εἰ ταῦτα δυνήσει<sup>43</sup> ἐξαριθμῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι· καὶ εἰπεν ὁ προφήτης· κύριε, οὐ δύναμαι εὖαριθμῆσαι, σάρκα ἀνθρωπίνην φορῶ· ἀλλ' οὐδὲ παύσομαι δικαζόμενός σε. Θέλω, δεσπότα, ίδειν καὶ τὰ κατώτερα μέρη τοῦ ταρτάρου· καὶ εἰπεν ὁ θεός· κάτελθε καὶ ίδε· καὶ ἐδωκέν μοι Μιχαὴλ καὶ Γαρθιὴλ καὶ ἄλλους τριάκοντα τέσσαρας ἀγγέλους· καὶ κατέβην ὥρθοίκοντα καὶ πέντε βαθμούς· καὶ κατήγαγόν με κάτω βαθμοὺς πεντακοσίους, καὶ ίδον πύρινον θρόνον, καὶ ἐπ' αὐτὸν καθεξόμενον γέροντα, καὶ ἀνίλεως αὐτοῦ ἡ χείσις· καὶ εἰπον πρὸς τοὺς ἀγγέλους· τίς ἐστιν οὗτος, καὶ τί τὸ ἀμάρτημα αὐτοῦ; καὶ εἰπόν μοι· οὗτος ὁ Ἡρώδης ἐστιν ὁ πρὸς καιρὸν γενόμενος βασιλεύς, καὶ ἀπὸ διετοῦς καὶ κατώτερον ἐκέλευσεν ἀνελεῖν τὰ βρέφη· καὶ εἰπον ἐγώ· σὺαλ τὴν ψυχὴν αὐτοῦ· καὶ πάλιν κατήγαγόν με βαθμοὺς τριάκοντα, καὶ ίδον ἐκεῖ βράσματα πυρός, καὶ ἐν αὐτοῖς πλῆθος ἀμαρτωλῶν, καὶ τὴν φωνὴν αὐτῶν ἦκουον, τὰς δὲ μορφὰς οὐκ ἔβλεπον· καὶ κατήγαγόν με κατώτερον βαθμοὺς πολλούς, οὓς οὐκ τὴ δυνήθη μετρῆσαι· καὶ ίδον ἐκεῖ ἀνθρώπους γεραιούς, καὶ στρόφιγγες πυρώμενοι εἰς τὰ ὡτα αὐτῶν στρεφόμενοι· καὶ εἰπον· τίνες οὗτοι, καὶ τί τὸ ἀμάρτημα αὐτῶν; καὶ εἰπόν μοι· οὗτοί εἰσιν οἱ παρακραταταί· καὶ κατήγαγόν με πάλιν ἄλλους πεντακοσίους βαθμούς, καὶ ίδον ἐκεῖ τὸν σκόληκα τὸν ἀκοίμητον καὶ πῦρ κατακαίν τοὺς ἀμαρτωλούς· καὶ κατήγαγόν με εἰς τὸ Ἐδαφος τῆς ἀπωλείας, καὶ ίδον ἐκεῖ τὸ διωδεκάπληγον τῆς ἀβύσσου· καὶ ἀπήγαγόν με ἐπὶ τὴν μεσημβρίαν, καὶ ίδον ἐκεῖ ἀνθρωπὸν κρεμάμενον ἐκ τῶν βλεφάρων, καὶ οἱ ἄγγελοι ἐμάστιξον αὐτὸν· καὶ ἐπηρώτησα· τίς ἐστιν οὗτος, καὶ τί τὸ ἀμάρτημα αὐτοῦ; καὶ εἰπέν μοι Μιχαὴλ ὁ ἀρχιστράτηγος· οὗτος μητροκάτης ἐστίν· μικρὸν θελημα πράξας ἐκελεύσθη οὗτος κρεμασθῆναι· καὶ ἀπήγαγόν με ἐπὶ βορρᾶν, καὶ ίδον ἐκεῖ ἀνθρωπὸν σιδηροῦς μοχλοῖς κατεχόμενον· καὶ ἐπερώτησα· τίς ἐστιν οὗτος; καὶ εἰπέν μοι· οὗτός ἐστιν ὁ λέγων· ἐγώ εἰμι ὁ οὐρανοῦ καὶ τοὺς λίθους ἀζτους ποιήσας καὶ τὸ

<sup>42</sup> ἐξαριθμησαι: sic in codice. *Supra* ἐξαριθμησον <sup>43</sup> scriptissimus δυνήσει, ut supra in ipso codice scriptum est. *Hoc vero loco codex praebet δινήσοι, unde δυνῇ σύ, δυνήσῃ, δυνήσει pari iure effici licet*

ῦδωρ οἰνον. καὶ εἰπεν ὁ προφήτης· κύριε, γνώρισόν μοι ποιῶν σχῆμά ἔστιν, κάγὼ παραγγέλλω τὸ γένος τῶν ἀνθρώπων, ἵνα μὴ πιστεύσωσιν αὐτῷ. καὶ εἰπέν μοι· τὸ εἰδός τοῦ προσώπου αὐτοῦ ὡσεὶ ἀγρεῦ·<sup>44</sup> ὁ ὄφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ὁστὴρ τὸ πρωτὶ ἀνατέλλων, καὶ ὁ ἔτερος ὁσάλευτος· τὸ στόμα αὐτοῦ πῆχυς μία· οἱ ὄδόντες αὐτοῦ σπιθαμαι· οἱ δάκτυλοι αὐτοῦ ὡς δρέπανα· τὸ ἔγχος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο· καὶ εἰς τὸ μέτωπον αὐτοῦ γραφή· ἀντίχριστος. ἔνας τοῦ οὐρανοῦ ὑψώθη, ἔνας τοῦ ἀδόνυ καταβήσει. ποτὲ μὲν γενήσεται παιδίον, ποτὲ γέρων. καὶ εἰπεν ὁ προφήτης· κύριε, καὶ πῶς σὺ ἀφεῖς, καὶ πλανᾶται τὸ γένος τῶν ἀνθρώπων; καὶ εἰπεν ὁ θεός· ἄκουσον, προφῆτά μου· καὶ παιδίον γίνεται καὶ γέρων, καὶ μηδεὶς αὐτῷ πιστεύει ὅτι ἔστιν ὁ οὐρανός μου ὁ ἀγαπητός. καὶ μετὰ ταῦτα σάλπιγξ, καὶ τὰ μυημεῖα ἀνοιχθήσονται· καὶ οἱ νεκροὶ ἀναστήσονται ἀφθαρτοί· τότε ὁ ἀντικείμενος ἀκούσας τῆς φοβερᾶς ἀπειλῆς κρυβήσεται εἰς τὸ σκότος τὸ ἔξωτερον. τότε ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα ἀπολοῦνται· τότε τὸν οὐρανὸν καίσω πῆχας·<sup>45</sup> ὅγδοή-κοντα καὶ τὴν γῆν πῆχας·<sup>46</sup> ὁκτακοσίας. καὶ εἰπεν ὁ προφήτης· καὶ ὁ οὐρανὸς τί ἥμαρτεν; καὶ εἰπεν ὁ θεός· ἐπειδὴ . . .<sup>47</sup> ἔστιν τὸ κακόν. καὶ εἰπεν ὁ προφήτης· κύριε, καὶ ἡ γῆ τί ἥμαρτεν; καὶ εἰπεν ὁ θεός· ἐπειδὴ ἀκούσας μου ὁ ἀντικείμενος τῆς φοβερᾶς ἀπειλῆς κρυβήσεται, καὶ διὰ τοῦτο χωνεύσω τὴν γῆν, καὶ σὸν αὐτῇ τὸν ἀντάρτην τοῦ γένους τῶν ἀνθρώπων. καὶ εἰπεν ὁ προφήτης· ἐλέησον, δέσποτα, τὸ γένος τῶν Χριστιανῶν. καὶ ίδιον γυναῖκα κρεμαμένην, καὶ τέσσαρα θηρία θηλάζοντα τοὺς μαστοὺς αὐτῆς. καὶ εἰπόν μοι εἰ ἄγγελοι· αὕτη ἡ γάλα ἐφό-νησεν τοῦ δυνατοῦ, ἀλλὰ καὶ τὰ νήπια ἐν τοῖς ποταμοῖς ἔρριψεν. καὶ ίδιον σκότος δεινὸν καὶ νύκταν οὐκ ἔχουσαν ἀστρα σούδει σελή-νην· οὐδὲ ἔστιν ἔκει νέκει ἡ παλαιός, οὐδὲ ἀδελφός μετὰ ἀδελ-φοῦ, οὐ μήτηρ μετὰ τέκνου, οὐ γυνὴ μετὰ ἀνδρός. καὶ ἔκλαυσα καὶ εἰπον· ὡς δέσποτα κύριε, ἐλέησον τοὺς ἀμαρτωλούς. καὶ ἐν τῷ λέγειν με ταῦτα ἡλθεν νεφελὴ καὶ ἥρπασέν με καὶ ἀπήγεγκεν με πάλιν εἰς τοὺς οὐρανούς. καὶ ίδον ἔκει πολλὰς κρίσεις, καὶ

<sup>44</sup> sic in codice est. <sup>45</sup> πῆχας bis codex. Eadem scriptura infra in apoc. Joh. <sup>46</sup> in codice est ἐπδ. Coniicere possit ὑπὸ οὐρανόν. Vix enim ἐπάνω aptum est.

τῷ· ἔως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀδραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προστηγορίᾳ, πιστῶχοι δὲ διὰ τὴν ὑλην τῆς ἀμαρτίας; γνῶτε, οὐλὸι τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτεταχται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνουσα τὸν θεὸν παρεργίζεται. <sup>4</sup> πολλάκις γάρ ὁ μέγας φωστὴρ ὁ ἥλιος προσῆλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἀμαρτίαν τῶν ἀνθρώπων; κελευσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀνέχεται, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἐλεύσονται πρός με κάγω αὐτούς κρινῶ. <sup>5</sup> πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσῆλθον τῷ κυριῷ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, τίμιν δέδωκας τὴν ἔξεισίαν τῆς νυκτός, καὶ οὐκέτι στέγεμεν τὰς κλοπὰς καὶ μοιχείας καὶ αἰματοχυσίας τῶν ἀνθρώπων· κελευσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτούς τέρατα. καὶ ἐγένετο φωνὴ· ἡ μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἔξουσιν πρός με καγὼ αὐτούς κρινῶ. <sup>6</sup> ὄμοιός δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀδραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὑλην τῆς ἀμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatim in mandatis eius. Extrema ἡ δὲ ἀνθρώπινος φύσις etc. perperam his redditia sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.

<sup>4</sup> Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κελευσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his compositus: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent ant their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

<sup>5</sup> λέγοντες: ita uterque | στέγουμεν: uterque στέγωμεν | μοιχείας: uterque μοιχείας | αὐτοῖς: ita Amb et Monac\*\*; Monac\* αὐτούς. Haec sectio apud Syrum similiter legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

<sup>6</sup> αὐτοῖς: ita rursus uterque | ἔξωστι: sic h. l. uterque, praspresso bis ἔξω-

Θάλασσα ἐβόησεν λέγουσα· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἐβοήθη-  
λωσαν υἱοί τῶν ἀνθρώπων τὸ ὄνομά σου τὸ ἄγιον· κελευσόν μοι,  
καὶ ἐπαναστᾶσα καλύψω τὴν γῆν καὶ ἐξαλεῖψω ἀπὸ αὐτῆς τοὺς  
υἱούς τῶν ἀνθρώπων. καὶ ἐγένετο φωνὴ λέγουσα· ή μάκρωθι-  
μά μου ἀνέχεται αὐτοῖς, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἥξω-  
σιν πρός με καὶ γὰρ αὐτοὺς κρινῶ. Ἐράτε, υἱοί τῶν ἀνθρώπων,

σιν. *Syrus pro η θάλασσα maria et flumina.* Ad τὸ ὄνομά σου τ. ἄγ. addit through their sorcery and their fornication and their lying and their wicked conversations, and by their going astray. Reliqua similiter atque sectiones 4 et 5 exhibet. Addit vero etiam sectionem, qua terra excipit accusationes solis, lunae, maris, ac simile a deo responsum fert. Scripta enim ibi haec sunt: Then also the Earth cried out to God and said: O Lord God, all-powerfull, I am distressed more than all the creatures; I bear up under the sins of men; their adultery and their fornication and their murders and their iniquity and all the wickedness that they do, their sorcery and their witchcraft; as father rises up against his son and slays him, and son against his father; and brother against his brother rises up and defiles his bed; so also neighbour wrongs his neighbour. Even some of those who are called priests and continually offer sacrifices to thy holy name, they also walk in craftiness. I therefore am more oppressed than all the creatures; therefore I am not willing to yield harvests unto them. Grant me permission, O Lord, that I may destroy their harvests, in a manner that they may not bring forth, that they may know thy greatness, after they have been punished. And there came a voice unto it, saying: Everything my eyes behold; and nothing is hidden from me. I bear with them in my long-suffering; and I judge them in my goodness; peradventure they may turn and their sins be forgiven. If they do not repent and come unto me, I will judge with a righteous judgment and reward every man according to his works.

\* η δὲ etc.: uterque (ut supra) εἰ δὲ et ἀμαρτάνῃ | εὐλογεῖτε: Amb -γείτω| δύνοντος etc.: uterque δύν. τῇ τού ήλιου | δ τι: uterque ήτι | Ενδια παροκεῖ κα-  
λῶς: ita uterque. Haec sectio apud Syrum sic legitur ut non tantum singula plu-  
ribus augeantur, sed etiam passim sit quod differat. Scriptum enim est ita: Look on this, O ye sons of men, and see that everything which God has created has a  
zeal for him; but the sons of men forget him. It is not proper that we forget  
the long-suffering of God unto us, every day. Repent, therefore, O sons of men;  
for the Lord is merciful and of tender compassion; repent of your wicked deeds,  
and praise God without ceasing, by night and by day. And more especially in  
the evening and the morning pray on account of your sins, on account of evil  
temptations and snares; for every creature of God praises him always in the mor-  
ning; and praise is becoming for him from every one. It is also necessary that  
we offer unto him good works, every one for himself. Everything that a man  
does from morning until evening, whether good or bad, the guardian angel goes  
forth in mourning and sorrow on account of men, unto God, namely he who pre-  
serves a mortal from all injuries; for in the image of God is he, wherefore the  
guardianship of the sons of men is committed to an angel. When the angel sees  
a mortal committing wickedness, the angel is afraid of him; for all the angels,

Ἔτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἕτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες εἰς ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνήσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκάστου ὃ τι ἔπειταν ἀπὸ πρωτὶ ἔως ἐσπέρας, εἴτε ἀγαθὸν εἴτε πονηρόν. καὶ ὁ μὲν ἄγγελος προεύεται χαίρων ἐπὶ τὸν ἀνθρώπον, εἴθα παροικεῖ καλῶς· ἀλλος δὲ πορεύεται σκυθρωπάζων. πάντες εἰς ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσενεγκεῖν ἐκάστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἀνθρώποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. <sup>8</sup>Ἔταν οὖν τῇ τεταγμένῃ ὥρᾳ παραφύνονται εἰς ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες· καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἴδού τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἡλθατε χαίρεντες; εἰ δὲ ἀποκριθέντες εἰπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, εἰτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγυεσιν, φοβεύμενοι τὸ ὄνομα τοῦ θεοῦ. κελευσον αὐτούς, κύριε, ἔως τέλους μεῖναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἡλθει πρὸς αὐτούς φωνή· καὶ ἐφύλαξε καὶ φυλάξω αὐτούς ἀπρωσάπτους· ἐν τῇ βασιλείᾳ μου. <sup>9</sup>καὶ ως ἐγίνετο αὐτούς ἀποστῆναι, ἡλθον ἔτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

<sup>8</sup> παραγίνονται: ita uterque. Item ἐγίνετο. Ceterum Syrus non habet quae huic sectioni respondeant.

<sup>9</sup> λάμπων: ita uterque. Quae sectione nona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

Πλαρῷ τῷ προσώπῳ, λάμπων ὡς ἥλιος· καὶ οὗτοι φινή πρὸς αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθαμεν ἀπὸ ἐκείνων τῶν ἀποταξαμένων τῷ κόσμῳ καὶ τὰ ἐν κόσμῳ διὰ τὸ ὄνομά σου τὸ ἄγιον, οἵτινες ἐν ἀρημαῖς καὶ δρεσιν καὶ σπηλαίοις καὶ ταῖς ἐπαῖς τῆς γῆς ἐπὶ χρευνάις καὶ νηστεύεις τὸν βίον αὐτῶν ἀκτελούσιν. κελευστον ἡμᾶς εἶναι σὺν αὐτοῖς· καὶ ἡλθεν φινή· ἀπέλθατε ἐν εἰρήνῃ σὺν αὐτοῖς, φυλάττοντες αὐτούς. <sup>10</sup> ἔτι τούτων ἀπερχομένων ίδού ἐτεροι ἄγγελοι ἡλθον προσκυνησαν ἐνώπιον τοῦ θεοῦ πενθυντες καὶ κλαίοντες· καὶ τὸ πνεῦμα ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν, καὶ ἐγένετο φινή πρὸς αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς θηλύθαμεν ἀπὸ ἐκείνων τῶν ἐπαγλυθέντων τῷ δικέπτῃ σου καὶ ποιησάντων τῇ ὑλῇ τῆς ἀμαρτίας τὸ οὖν γέρη ἐπειδούς θηλυκούς· καὶ ἐγένετο φωνὴ τρόπος αὐτούς· μὴ παύσασθε τούτους θηλυκούς· οὐας ἐπατρέψκωσι· εἰ δὲ μήττε, ἔβασις πρέστε με γάρ γα πάτεράς κριώ. τρώτε, μέντοι τῶν ἀθρώπων, διτά τὰ πρατημεῖα

and they have girded their loins and hold a fast hand on good works, and say  
out and say continually: Our heart is ready to God; and their mouths bless and  
praise and give thanks at all hours, while they weep and make lamentation.  
And we also with them, who are their angels, we knoweth them, 1) said. And  
behold the voice of God unto them, saying: Know ye therefore, 1) ye my an-  
gels and my ministers, that you are here; but my grace and my commandments,  
which is my beloved Son, is with them; and be merciful them in their need,  
and in their death glorifie them; and will not cast them off, neither by night  
nor by day: For their works are the dwelling place of my beloved Son.

### III. APOCALYPSIS PAULI.

Αποκάλυψις τοῦ ἀγίου ἀποστόλου Παύλου· ἀπερ ἀυτῷ ἀπεκαλύφθη, ήγίνα ἀνέβη ἐώς τρίτου οὐρανοῦ καὶ ἡράγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἀρρητα ἡγματα.

Οἰκεῦντός τινος ἀξιωματικοῦ ἐν Γαρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἀγίου Παύλου τοῦ ἀποστόλου [ἐπὶ τῇ ὑπατείᾳ; Θεοδοσίου τοῦ εὐσεβοῦς; Βασιλέως; καὶ Γρατιανοῦ τοῦ λαζαροπροτάτου,] ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θεμέλιον τῆς οἰκίας ταύτης καταλύσας ὅπερ εύρήσεις ἐπαρχον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονόναι ἤγγειστο. ἐπιμείναντος δὲ τοῦ ἀγγέλου

<sup>1</sup> uterque oīkeīan | γρατιανοῦ ex conjectura dedinius; uterque κωντιανοῦ. Apud Syrum verba ἐπὶ τῇ ὑπατείᾳ οὐδεὶς λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τέ θεμ., sed paullo post τὸν θεμ. | εύρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

<sup>2</sup> ἐπιμείναντος: Monac ἐπειμείναντος; Amb ὑπειμείναντος | ἐώς τρίτης ὁράσων: in Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut revertentur a mala vitae suea via. | γλωσσόμον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψης cum Monac; Amb μεταγράψη | αὐτεντίμον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebet. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae caussa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscriptissimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ωπα Ἐλαμπον ὡς ὁ ἥλιος, περιεξωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἑγγεγραμμένον, πεπληρωμένους πάσῃς πραότητος καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπόν μοι· σύτοι εἰσὶν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεγκεῖν τὰς ψυχὰς τῶν δικαίων, εἰτιες ἀταράχως πρὸς τὸν θεὸν πορεύενται. <sup>13</sup> καὶ εἶπον τῷ ἀγγελῷ· θελω ἵδειν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρός με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἐβλεψα, καὶ ἴδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιον μου ἐκλαλοπότα. καὶ εἶπον τῷ ἀγγελῷ· τοῦτο ἔστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναὶ· οὕτως γάρ ἐκλείπει πᾶς ἀδικος. καὶ ἐβλεψα, καὶ ἴδον νεφελην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἔστιν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἔστιν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. <sup>14</sup> ἐγὼ δὲ ἐκλαυσα καὶ εἶπον τῷ ἀγγελῷ· ηθελα ἵδειν τὰς τῶν

X

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: οἵτινες ἀταρ. πρ. τ. Σ. πρ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

<sup>13</sup> Inter ἴδον et ὅλον τ. κόσμ. in Amb spatiū trium fere verborum est; nihil vero eiusmodi in Monac | eterque ἀδικεῖα. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

<sup>14</sup> ἔξεδος; ex conjectura addidimus; simile enim quid excidisso appareat | καὶ λέγει μοι usque ἐγγὺς ζωνάτου: haec ad fidem Syri supplenda iudicavimus. Vi-

τῷ· ἔως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παρογύνετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραὰμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προστηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὑλην τῆς ἀμαρτίας; γνῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνουσα τὸν θεὸν παροργίζει. <sup>4</sup> πολλάκις γάρ ὁ μέγας φωστὴρ ὁ θεὸς προστήλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἀμαρτίαν τῶν ἀνθρώπων; κελευσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀνέχεται, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἐλεύσονται πρός με καγὸς αὐτούς κρινῶ. <sup>5</sup> πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προστήλθεν τῷ κυριῷ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ήμιν δεδωκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγομεν τὰς κλοπὰς καὶ μοιχείας καὶ αἰματοχυσίας τῶν ἀνθρώπων· κελευσον ήμιν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνὴ· ἡ μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ηὔσουσιν πρές· με καγὸς αὐτοὺς κρινῶ. <sup>6</sup> ὅμοίως δὲ καὶ ἡ

*bus Syrus consentit paene ad verbum. Pro τῷ ἀβραὰμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ οὐαque ὑλην τῆς ἀμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema τῇ δὲ ἀνθρώπινος φύσις etc. perperam his redditā sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.*

<sup>4</sup> Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κελευσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his compositus: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent ant their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

<sup>5</sup> λέγοντες: ita uterque | στέγομεν: uterque στέγωμεν | μοχεῖας: uterque μοχεῖας | αὐτοῖς: ita Amb et Monac\*\*; Monac\* αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ήμιν δεδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

<sup>6</sup> αὐτοῖς: ita rursus uterque | ηὔσουσι: sic h. l. uterque, praegresso bis ηὔσουσι

καὶ οὗς τὸ αἰτούμενον. καὶ ἐβλεψα, καὶ θῶν ἐνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δικαιός ἐστιν, καὶ θῶν πάντα τὰ ἔργα αὐτοῦ παρέστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάρχης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἀμα δὲ καὶ οἱ πονηροὶ. καὶ οἱ μὲν πονηροὶ οὐχ εὑρόν τόπον ἐν αὐτῷ, εἰ δὲ ἀγαθοὶ ἐκυρέουσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἰπον πρὸς αὐτήν· ἐπάγνωθι τὸ σῶμα, οὗθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι· εἰς ταύτῳ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, οὐα ἀπελάβῃς ἢ ἐπιγγείλατο ὁ θεὸς τοῖς δικαιοίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτὴν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

### III. APOCALYPSIS PAULI.

Αποκάλυψις τοῦ ἀγίου ἀποστόλου Παύλου· ἀπέρ αὐτῷ ἀπεκαλύφθη, ήγίκα αὐτοῦ ἔως τρίτου οὐρανοῦ καὶ ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουεν ἀρρητα δύματα.

<sup>1</sup> Οἰκοῦντός τινος ἀξιωματικοῦ ἐν Ἱαρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἀγίου Παύλου τοῦ ἀποστόλου [ἐπὶ τῇ ὑπατείᾳ Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαχμπροτάτου,] ἀπεκαλύφθη αὐτῷ ἀγγελος κυρίου λέγων· τὸν θεμέλιον τῆς οἰκίας ταύτης καταλύσας ὅπερ εύρήσεις ἐπαρχον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι λήγεστο.

<sup>2</sup> ἐπιμείναντος δὲ τοῦ ἀγγέλου

<sup>1</sup> uterque oīcelaν | γρατιανοῦ ex conjectura dedimus; uterque κωντιανοῦ. Apud Syrum verba ἐπὶ τῆς ὑπατείας οὐκο λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paulo post τὸν θεμ. | εύρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

<sup>2</sup> ἐπιμείναντος: Monac ἐπειμείναντος, Amb ἐπειμείναντος | ἐώς τρίτης ὁράσεως: in Syro est angelum secundo ei apparuisse eumque mouuisse ut quod sub domus fundamento inventurus esset id palam ficeret filiis hominum ut revertentur a mala vitae sua via. | γλωσσόκομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψι | αὐτεντίμιον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebet. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae causa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ἔως τρίτης ἑράσεως ἡγαγκάσθη ὁ ἀξιωματικὸς καταλῦσαι τὸν θεμέλιον, καὶ σκάψας εύρεν γλωσσόκεμον μαρμάρινον ἔχοντα τὴν ἀποκάλυψιν ταύτην, καὶ λαβὼν αὐτὴν ὑπενθύμησεν τῷ ἀρχοντὶ τῆς πόλεως. ὁ δὲ ἀρχῶν Ἰδὼν αὐτὸν κατησφαλισμένον μολύβδῳ ἀπίστειλεν τῷ βασιλεῖ Θεοδοσίῳ, εὐλαβούμενός τι ἔτερον εἶναι· ὅπερ δεξάμενος ὁ βασιλεὺς καὶ μεταγράψας ἐπεμψεν ἐν Ἱεροσολύμοις τὸ αὐθεντίκιον γράμμα. ἐγέγραπτο δὲ ἐν αὐτῷ οὕτως.

<sup>3</sup>Ἐγένετο λόγος κυρίου πρός με λόγων· εἰπε τῷ λαῷ τού·

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the time of prayer — and his cloak folded up, with this Revelation. When he found them, he brought them unto a judge, thinking that there was something of gold within it. And he carried it, still sealed, to king Theodosius; and that faithful and righteous king opened it, and he saw thus inscribed: Unto you I say, O sinners, for your sake God descended from heaven, and took a body from the Holy Ghost, and was hung upon a tree, that he might make you free from sin. And I sent unto you my just and righteous servants, that ye might turn unto the way of truth; but some of them ye killed, and some of them ye stoned, while they were preaching unto you the truth. But ye believed not all these. And I gave unto you a sacrament (mystery) for the repentance of life, and ye repented not. Now, understand and behold this Revelation: and repent of your wicked ways, and of everything which is hateful in the world. Now ye see the torments which are recorded in this Revelation; and every one who turneth not to the way of repentance shall be thus tormented. Hitherto ye have said: We have not known. Now, behold, ye see everything which is recorded.

Thus Christ gave this vision unto the great and blessed apostle Paul; who, so long as he was in the world, taught and preached; and now also, in this Revelation, He hath made known unto him that the sons of men should turn through him; after his death by this Revelation should they be instructed. Be astonished, O my beloved, at this man of wonders! How much he loved his Lord! And he concealed not from him even one thing of what took place; not in regard to the righteous, nor in regard to the wicked.

This is the last Testament which our Lord sent to the world by the hand of the father of the Gentiles, Paul the great preacher and blessed Apostle. Woe to every one who meets with it and does not truly understand what is signified by it: he shall have no part in the blessings of the just. But every one that turneth from the evil way and places these warnings before his eyes, will not be allowed to sin and, if he sins and repents, his repentance will be accepted. My brethren, stir up your minds, and see how many blessings and joys those have who do the will of God, and how many sorrows attach to the wicked. Do not transgress in any small word, for our Lord says, in the Gospel, that for every idle word which men shall speak they shall give account in the day of judgment. So order your ways that no idle words may escape from your lips, and be an occasion of stumbling to you. Leguntur autem ista omnia ad finem totius libri praepositis verbis: Atque sic haec apocalypsis inventa est.

<sup>8</sup> οὐτερque προσηγορεῖται, item εἰ δὲ ἀντρ. φύσις et παροργή. Cam priori-

τῷ· ἔως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παρ-  
οργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ  
Ἀδραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν  
παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προστηγορίᾳ, πτωχοὶ δὲ διὰ  
τὴν ὑλην τῆς ἀμαρτίας; γνῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα  
ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη  
ἀμαρτάνουσα τὸν θεὸν παρεργίζει. <sup>4</sup> πολλάκις γάρ ὁ μέγας φω-  
στὴρ ὁ ἥλιος προσῆλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύ-  
ριε ὁ θεός ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἀμαρ-  
τίαν τῶν ἀνθρώπων; κελευσόν μοι, καὶ καταφλέξω αὐτούς·  
καὶ ἐγένετο φωνὴ πρός αὐτόν· ἡ μακροθυμία μου πάντων τούτων  
ἀνέχεται, ὅπως μετανήστωσιν· εἰ δὲ μή, ἐλεύσονται πρός με  
κάγω αὐτούς κρινῶ. <sup>5</sup> πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα  
προσῆλθον τῷ κυριῷ λέγοντες· κύριε ὁ θεός ὁ παντοκράτωρ, τίμιν  
δέδωκας τὴν ἔξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγουμεν τὰς κλο-  
πὰς καὶ μοιχείας καὶ αἰματοχυσίας τῶν ἀνθρώπων· κελευσον  
ἡμῖν, καὶ ποιήσωμεν εἰς αὐτούς τέρατα. καὶ ἐγένετο φωνὴ· ἡ  
μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ  
μήγε, ἔξουσιν πρός με κάγω αὐτούς κρινῶ. <sup>6</sup> ὅμοιως δὲ καὶ ἡ

bus Syrus consentit paeno ad verbum. Pro τῷ ἀβραὰμ habet dei vivi. Verba  
τὰ δὲ ἔργα τοῦ σατανᾶ οὐαque ὑλην τῆς ἀμαρτίας in brevius contraxit hunc in  
modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema  
ἡ δὲ ἀνθρώπινος φύσις etc. perperam his redditia sunt: sed filii hominum domi-  
nabantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.

<sup>4</sup> Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit:  
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may understand, that thou only art God the Father of Truth. Vocem vero  
divinam quae respondet his compositus: I have heard and seen everything and  
know, and nothing is concealed from me; for my eyes do behold, and my ears  
do hear; but my goodness and long-suffering bear with them; peradventure they  
may turn and repent ant their sins be forgiven. And if they do not repent and  
come unto me, I will judge them with a righteous judgment, and will reward  
every man according to his deeds.

<sup>5</sup> λέγοντες: ita uterque | στέγουμεν: uterque στέγουμεν | μοχεῖας: uterque μυ-  
χας | αὐτοῖς: ita Amb et Monac\*\*; Monac\* αὐτούς. Haec sectio apud Syram  
simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc habet: tu  
solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

<sup>6</sup> αὐτοῖς: ita rursus uterque | ἔξωστος: sic b. l. uterque, praegresso bis ἔξω-

ωπα Ἐλαμπον ὡς ὁ ἥλιος, περιεξωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἔργεγραμμένον, πεπληρωμένους πάστης πραότητος καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπόν μοι· εύτοι εἰσὶν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεργεῖν τὰς ψυχὰς τῶν δικαίων, εἴτινες ἀταράχως πρὸς τὸν θεὸν παρεύονται.<sup>13</sup> καὶ εἶπον τῷ ἄγγελῳ· θελω ἵδειν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρός με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἴδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιον μου ἐκλελοιπότα. καὶ εἶπον τῷ ἄγγελῳ· τοῦτο ἔστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπόν μοι· ναί· οὕτως γάρ ἐκλείπει πᾶς ἀδικος. καὶ ἔβλεψα, καὶ ἴδον νεφελην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἔστιν τοῦτο, κύριε; καὶ εἶπόν μοι· αὕτη ἔστιν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν.<sup>14</sup> ἔγω δὲ ἔκλαυσα καὶ εἶπον τῷ ἄγγελῳ· ηθελα ἵδειν τὰς τῶν

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ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: οἵτινες ἀταρ. πρ. τ. Σ. πορ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

<sup>13</sup> Inter θεὸν et ὅλον τ. κόσμου. in Amb spatum trium fere verborum est; nihil vero eiusmodi in Monac | eterque ἀδικεῖται. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

<sup>14</sup> ξέδεν; ex conjectura addidimus; simile enim quid excidisse appetet | καὶ λέγει μοι usque ἔγγυς ιανάτου: hne ad fidem Syri supplenda iudicavimus. Vi-

ἔτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες εἰς ἄγγελοι ἐρχονται πρὸς τὸν θεὸν προσκυνήσαι αὐτῷ, καὶ προσσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκάστου ὅ τι ἐπράξει ἀπὸ πρωτὶ ἔως ἐσπέρας, εἴτε ἀγαθὸν εἴτε πονηρόν. καὶ ὁ μὲν ἄγγελος προεύεται χαίρων ἐπὶ τὸν ἀνθρώπον, ἔθα παρεικεῖ καλῶς· ἀλλὰς δὲ πορεύεται σκυθρωπάζων. πάντες εἰς ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσενεγκεῖν ἐκάστη; ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ’ ὑμεῖς οἱ ἀνθρώποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. <sup>8</sup>ἔταν οὖν τῇ τεταγμένῃ ὥρᾳ παραφύνονται εἰς ἄγγελοι εἰς τῶν εὐσεβῶν ἀνδρῶν, χαίροντες· καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἴδιῳ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν τὴν θλιθατέ χαίροντες; εἰ δὲ ἀποκριθύντες εἰπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, εἰτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κελευσούντες αὐτούς, κύριε, ἔως τέλους μεῖναι ἐν τῇ δικαιοσύνῃ σου. καὶ τὴν θλιθατήν πρὸς αὐτούς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτούς ἀπρωσκόπτοντας· ἐν τῇ βασιλείᾳ μου. <sup>9</sup>καὶ ὡς ἐγένετο αὐτούς ἀπεστήναι, τὴν θλιθού ἐτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

\* παραγίνονται: ita uterque. Item ἐγένετο. Ceterum Syrus non habet quae huic sectioni respondeant.

\* λάμπων: ita uterque. Quae sectione uona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

καὶ Ἰδε τὸ αἰτούμενον. καὶ ἔβλεψα, καὶ Ἰδον ἔνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιος ἐστιν, καὶ Ἰδού πάστα τὰ ἔργα αὐτοῦ παρέστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὑρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ επον πρὸς αὐτήν· ἐπάγνωθε τὸ σῶμα, ἔθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταύτο ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, οὐα ἀπολάβῃ; ἀπηγγείλατο ὁ θεὸς τοῖς δικαιοίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτὴν ὡς γνώριμον οὐσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν σύρανος. ὑμεῖς  
εῦν μὴ παύσασθε εὐλογεῖν τὸν θεόν.

<sup>11</sup> Καὶ ἐγενόμην ἐν πνεύματι ἀγίῳ, καὶ λέγει μοι ἄγγελος·  
δεῖρο ἀκολουθεῖ μοι, ἵνα σοι ὑπαδεῖξω τὸν τόπον τῶν δικαίων,  
ποὺ ἀπέρχονται μετὰ τὴν τελείωσιν αὐτῶν. καὶ ἐπερεύθην ἀμα  
τῷ ἀγγελῷ, καὶ ἀνήγεκνυ με εἰς τοὺς σύρανους ὑπὸ τοῦ στε  
ρεύματος, καὶ κατενόησα καὶ ἴδον ἐχουσίας μεγάλας καὶ φεβ  
ρὰς τλήρεις ἔργης, καὶ διὰ τοῦ στέρεματος αὐτῶν φλόγα πυρὸς  
ἔξερχεμένην, καὶ πυρίνην ἐσθῆτα ἡμιφιεσμένους. καὶ ἐπερώτησα  
τὸν ἄγγελον· τίνες εἰσὶν εὗται; καὶ εἶπεν μοι· οὐτοὶ εἰσιν οἱ  
ἀποστελλόμενοι ἐπὶ τὰς ψυχὰς τῶν ἀμαρτωλῶν ἐν τῇ ὅρᾳ τῆς  
ἀνάγκης· οὐ γὰρ ἐπίστευον ὅτι κρίσις ἐστίν καὶ ἀνταπόδοσις.  
<sup>12</sup> καὶ ἀνέβλεψα εἰς τὸν σύρανόν, καὶ ἴδον ἄγγελους, ὅν τὰ πρόσ-

<sup>11</sup> ἐπερώτησα: *its uterque. Paulio post item uterque epηρωτησα | ὅτι sup  
plici; uterque omittit. Priora usque τελείωσιν αὐτῶν Syrus his reddit: Again,  
after these things, I saw one of the spiritual ones coming unto me, and he  
caught me by the Holy Ghost, and carried me to the third heaven. And the  
angel answered and said unto me: Follow me, Paul, that I may shew unto thee  
the place of the saints, that thou mayest know whither they go, when they de  
part from the world. Post haec de suo addit: Then I will carry thee to the  
abyss beneath and shew thee the souls of sinners, where they dwell after the  
resurrection; that thou mayest know, O Paul, what will be their reward. Jam  
vero pergit cum Graecis, nisi quod alia intrudit, alia mutat: And I followed  
the angel, who made known to me all these things; and he carried me above,  
and I looked upon the firmament of heaven; and I saw that there were there  
principalities who had been in the world; and there were there spirits of de  
ception, who lead astray the heart of the sons of men from God; and there are  
the evil spirits of accusation and fornication and the love of money, and all those  
things in which they walkod; and, behold, they are gathered for witness; even  
all the evil spirits that are under heaven. And I saw there angels in whom  
there is no mercy; and their faces were full of wrath; every tooth they had pro  
truded from their mouths, and their eyes sparkled like lightning; and the hair of  
their heads was thick and very strong; and as it were a flame of fire proceeded  
from their mouths. And I inquired of the angel who was with me, and said:  
What are these, my Lord? and he said to me: These are angels in whom there  
is no mercy, who are sent after the souls of sinners and the wicked, after those  
who had not repentance before they departed out of the world; who did not be  
lieve our God, nor wait for his salvation, that there might be unto them a  
Helper.*

<sup>12</sup> Μονοὶ cum Monac; Amb εἶδον. Syrus: And again I saw above, on high,  
other angels, whose faces shone like the sun, and they had bound their loins  
with girdles in the likeness of gold and pearls, and they held in their hands  
crowns, and the seal of God was upon them, and they were clothed with gar

ωπα Μλαμπον ως ὁ ἥλιος, περιεζωσμένους κώνας χρυσάς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένου, πεπληρωμένους πάστης προφήτηος καὶ ἐλέους· καὶ ἐπηρώτησα τὸν ἄγγελον· τένες εἰσὶν οὐτοι; καὶ ἀποκριθεὶς εἶπόν μοι· εὗτοι εἰσὶν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνερχεῖν τὰς ψυχὰς τῶν δικαιῶν, εἰτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. <sup>13</sup> καὶ εἶπον τῷ ἀγγελῷ· Θελω ἵδεν τὰς ψυχὰς τῶν δικαιῶν καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρός με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἴδον ὅλον τὸν κόσμον ως οὐδὲν ἐνώπιον μου ἐκλελοιπότα. καὶ εἶπον τῷ ἀγγελῷ· τοῦτο ἔστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπόν μοι· ναὶ· οὗτος γάρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἴδον νεφελην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἔστιν τοῦτο, κύριε; καὶ εἶπόν μοι· αὕτη ἔστιν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. <sup>14</sup> ἔγὼ δὲ ἐκλαυσα καὶ εἶπον τῷ ἀγγελῷ· ηθελα ἵδεν τὰς τῶν

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ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: εἰτινες ἀταρ. πρ. τ. Σ. πορ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

<sup>13</sup> Inter θεον et ὅλον τ. κόσμ. in Amb spatiū trium fere verborum est; nihil vero eiusmodi in Monac | uteque ἀδικεῖα. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

<sup>14</sup> ἔξέδευς; ex conjectura addidimus; simile enim quid excidisse appetet | καὶ λέγει μοι οὐκε ἔγγυς ιανάτου· hinc ad fidem Syri supplenda iudicavimus. VI-

δικαιών καὶ τῶν ἀμαρτωλῶν ἐξέδος, ποίω σχῆματι ἐξέρχονται ἐκ τοῦ κόσμου. [καὶ λέγει μοι ὁ ἄγγελος· Παῦλε, βλέψον κάτω

dentur autem verba καὶ λέγει μοι ὁ ἄγγελος, et hoc loco et infra scripta caussam erroris praebuisse. | εἰς ταῦτα ἐν τῇ cum Monac; Amb εἰς ταῦτα τῇ | λέγων: ita uterque. Syrus: And I, Paul, groaned and I wept. Then I said unto him: O my Lord, wilt thou not grant that I may see in what manner the souls of the righteous and of the wicked depart out of this world? and he said unto me: Paul, look down and see the thing which thou requestest. And I looked and saw, and beheld one of the sons of men fallen nigh unto death. And the angel said unto me: This is a just one and righteous in all his works. And I saw everything which he did for God standing before him in the hour of his departure from the world. Then I, Paul, perceived that he was righteous who was now dying; and he found for himself rest, even before dying. And there approached him wicked angels — when a righteous one departs, they do not find a place by him — and those good angels ruled over that righteous one. And they drew out of him the soul, while alluring it with rest; and again they restored it to him, while inviting it and saying: O soul, be assured, as for this thy body, O holy one, thou wilt return into it in the resurrection, and thou wilt receive the promises of the living God with all the saints. Jam sequuntur quae in Graeco textu non habent quibus respondeant. Sunt autem eiusmodi ut vix soli interpreti Syro adscribenda videantur. Then that soul was carried from the body; and they inquired after its health, as though it had grown up with them; and they took delight with it in love; and they said unto it: Blessed art thou, O happy soul, which every day didst perform the will of God, and now takest delight in pleasures. And there came to meet it he who was its guardian in its life, and said to it: O soul of mine, be of good courage, and be joyfull, and I will rejoice over thee that thou hast done the will of our Lord all the days of the life; and I carried thy good works, by day and by night, before God. And again I turned and said to my soul: Do not fear, in that behold thou seest a place thou hast never seen. And while I was beholding these things, that spirit was lifted up from the earth, that it might ascend to heaven. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error and said: Whither doest thou presume, O soul? and art thou running that thou mayest enter heaven? Stop, that we may see; perhaps there is in thee something that belongs to us, that we may narrate a little. And that soul was bound there; and there was a fight between the good angels and the evil angels. And when that spirit of deception saw, it bewailed with a loud voice and said: Woe unto thee, O soul, that we have found in thee nothing of ours! and lo, all the angels and the spirits are helping thee against us, and behold these all are with thee; thou hast passed out from us. And there went forth another spirit, the spirit of the tempter, and the spirit of fornication; and they came to meet it; and when they saw it, they wept over it and said: How was this soul escaped from us! It did the will of God on earth, and behold the angels help it and pass it, and pass it along from us. And all the principalities and evil spirits came to meet it, even unto it; and they did not find in it anything that was from them; and they were not able to do anything to it; and they gnashed their teeth upon that soul and said: How hast thou escaped from us? And the angel which conducted it in life answered

καὶ ίδε τὸ αἰτούμενον. καὶ ἔβλεψα, καὶ ίδων ἦνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίποντα ἐγγύς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιος ἐστιν, καὶ ίδων πάντα τὰ ἔργα αὐτοῦ παρέστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάρχης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἄμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὑρόν τόπον ἐν αὐτῷ, εἰ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἰπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, οὗτον ἔξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι· εἰς ταύτο ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, οὐαὶ ἀπελάβῃς ἢ ἐπιγγεῖλατο ὁ θεὸς τοῖς δικαιοίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτὴν ὡς γνώριμον ούσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

πνεῦμα εἰς ἀπάντησιν αὐτῶν λέγων· δεῦρο, ψυχή, εἶσελθε εἰς τὸν τόπον τῆς ἀναστάσεως, ὃν ἡτοίμασεν ὁ θεὸς τοῖς δικαίοις αὐτοῦ.  
 15 καὶ εἶπεν πρός με ὃ ἀγγελος· βλέψον εἰς τὴν γῆν κάτω καὶ θεώρησον τὴν ψυχὴν τοῦ ἀσεβοῦς, πῶς ἐξέχεται ἐκ τοῦ σκηνώματος αὐτῆς, ἵτις ἐπαρόργισεν τὸν θεὸν λέγοντα· φάγωμεν καὶ πίωμεν· τίς γάρ ἐστιν ὁ καταβάς εἰς τὸν ἀδην καὶ ἀναβάς καὶ ἀναγγείλας ὅτι ἔστιν χρίσις καὶ ἀνταπόδοσις; καὶ προσέσχον, καὶ οὗτον πάντα τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, σταθίντα ἐμπροσθεν αὐτοῦ. καὶ τὴν οἱ πονηροὶ ἄγγελοι καὶ οἱ ἀγαθοί. οἱ οὖν ἀγαθοὶ οὐχ εὑρόν τόπον ἀναπαύσεως ἐν αὐτῇ· οἱ δὲ πονηροὶ ἐκυρέουσαν αὐτής λέγοντες· ὡς ταλαιπωρεψε ψυχή, πρόσχες τῇ σαρκὶ σου· ἐπίγρυνθι πόθεν ἐξέρχῃ· δεῖ γάρ σε ύποστρέψαι εἰς τὴν σάρκα σου ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάψῃς τὰ ἄξια τῶν ἀμαρτημάτων σου.  
 16 αὐτῆς δὲ ἐξέλθουσῃς ἐκ τοῦ σκηνώματος

<sup>15</sup> επαροργισεν: uterque επαροργησεν. Syrus: And the angel said: Look down, Paul, and see. And I looked down and saw, and behold another soul departing from the body. And I said unto him: O my Lord, whose soul is this? and he said unto me: Know thou that this man was wicked; and he provoked God by day and by night, while he said: There is nothing else for us in the world, except that we eat and drink with the young. For who has gone down to hell and come back, or told us that there is a judgment? And I saw that bitter hour; and I saw all his wickedness coming before him and after him, while it encompassed him before his eyes; and I saw that hour embittered to him from the judgment that was to come. And that man was saying: O that I had not been born, nor brought forth in the world! And I saw that the good angels descended to meet him, and they looked upon him and saw darkness encompassing him round about, and the foul odour of his evil deeds, so that they could not come nigh unto him; and there came also those evil angels. When that soul saw both parties, it was shaken. And those good angels saw that it had not one good work; and when they fled away from it, those evil angels took the rule over it and pulled it out in severe anger and haste. And when it went out, they turned it back three times, saying unto it: Look, O miserable soul, upon thy body and think of thy house; as for that from which thou departest, again wilt thou return unto it in the day of the resurrection, and thou wilt be recompensed, all that is proper, for thy wickedness.

<sup>16</sup> προέτρεχ. αὐτῇ. sic uterque, item πορεύεται | uterque δὲ σὺν καὶ ἐκάστην | ἀπόλεσας: sic uterque | παροικήσασα κακοῖς: in utroque scriptum παρορκήσασα κακός. Syriaca sic: And when they pulled it out, that daring one groaned in bitterness; and the angel who had conducted it in life ran before it, saying unto it: O miserable soul, I am thy angel that carried thy sins, day and night, before God. How often did I say unto thee: Do not despise the commandments of thy Lord. If I had power over myself, I would not do service for thee; no,

προέτρεχεν αὐτῇ ὁ συνίθης ἄγγελος αὐτῆς, λέγων πρὸς αὐτήν· ταλαιπωρεψ ψυχή, ποῦ πορεύεαι; ἐγώ εἰμι ὁ καθ' ἐκάστην ἡμέραν

not one hour in a day; but I have not power over myself; for he who created thee in his image and his likeness, he commanded us that we should do service for you; for God himself in kindness waited that, peradventure, ye would turn and not perish. Come, o soul; thou didst not awake in regard to the righteous judge, him who casts not aside any man; but every one is rewarded according to his work. Know thou, o soul, that from this time onward I will be a stranger unto thee. And that miserable soul was made ashamed, and its own angel distressed it. And when it arrived at the door of the firmament, that soul saw hosts of the wicked one, and it beheld those hosts that they placed a weight on its weariness, error and accusation and the spirit of deceiving. And when they came unto it, they said: O soul, whither wilt thou flee? O miserable soul, stop, that we may see if there is anything of ours. And when they saw it, they rejoiced and said: Yes, yes, there is in thee, and thou art altogether ours; now we know that even thine angel cannot help thee and save thee out of our hand. And the angel answered and said: Know ye that it is a soul of the Lord, and he will not cast it aside; neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of this soul, and he can support me and help me, and I will not cast it off until it go up before the throne of God on high. When he shall see it, he hath power over it, and will send it whither he pleases. And when these things took place, behold a voice was heard from heaven, saying thus: Bring up that soul, which despised the word of the living God. And when it entered heaven, the ranks of angels saw it, they all exclaimed with one voice and said: Woe unto thee, O miserable soul, what answer hast thou for thy works? or how wilt thou render to the living God an answer for thine iniquity? Woe unto thee, when the angels worship him, what will be thy answer unto him who poured out upon thee his mercies, upon thee, by night and by day. And the angel of that soul answered and said: All ye, my friends, ask, pray and beseech God, that this soul may be taken from us and from our midst; for, lo, we are tormented by the stench of its odour. For ye perceive that from the time it came in among us, the odour of its stench hath passed upon all of us. And those angels who were with the angel of that soul, made supplication, and afterward it ascended to heaven. Then they brought it before the throne of God, and it worshipped before him. And the angel stood in fear before God, and saying: O Lord God, merciful and compassionate, the just judge; thou, O Lord, knowest this miserable soul; I am its angel, who performed for it service. I have been greatly distressed by the side of it. Do unto it, O Lord, according to thy mercies and thy just judgments. Thus also said the spirit of God: I am the spirit of Life, who have been with it and dwelt in it. I found in it no rest. Thou knowest, O Lord, that it hath afflicted me and distressed me, and not in the least hath it remembered thy commandments, O Lord, even for one hour. Do unto it, O Lord, according to thy just judgments. And lo a voice, saying: Where are thy fruits that I gave unto thee, that thou shouldst eat and take pleasure? Have I placed a difference between thee and the righteous? Have I not caused the sun to rise on them and on thee? And its mouth was stopped, and it had no answer. Then I heard ano-

ἀπογραφόμενος τὰς ἀμαρτίας σου. ἀπέλεσας τὸν καιρὸν τῆς μετανοίας· καταισχύνθητι σφόδρα. ὅτε δὲ ἐφθασεν, ἵδον αὐτὴν πάντες οἱ ἄγγελοι καὶ ἀνεβάσαν μιᾷ φωνῇ λέγοντες· οὐαὶ σοι, ταλαίπωρε ψυχῇ· ποίαν ἀπολογίαν τὴλθες δουναι τῷ θεῷ; καὶ εἶπεν ὁ ἄγγελος τῆς ψυχῆς ἔκεινης· κλαύσατε αὐτὴν ἀπαντες ἄμα ἐμοὶ· καὶ πρωσελθὼν ὁ ἄγγελος πρωσεκύνησεν τῷ κυρίῳ λέγαν· κύριε, ἵδου ἡ ψυχὴ ἡ παραικήσασα κακοῖς ἐν τῷ βίῳ αὐτῆς καὶ ἐν τῇ ζωῇ αὐτῆς τῇ προσκαίρῳ· ποίησον αὐτῇ κατὰ τὸ κρίμα σου· καὶ ἐγένετο φωνὴ πρὸς τὴν ψυχὴν ἔκεινην λέγουσα· πεῦ ἔστιν ὁ κάρπος τῆς δικαιοσύνης σου; ηδὲ δὲ ἐφιμώθη, μηδὲ ισχύουσα δεῦναι ἀπόκρισιν. καὶ πάλιν ἐγένετο φωνὴ πρὸς αὐτήν· ἔστις τὴλέσεν, ἐλεηθήσεται· ἔστις οὐκ τὴλέσεν, εὐκ ἐλεηθήσεται. παραδοθήτω ἡ ψυχὴ αὐτῇ ἀνθεῷ ἄγγελῳ Τεμελίοντος καὶ βληθήτω εἰς τὸ σκότος τὸ ἔξωτερον, ὅπου ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδῶντων. καὶ ἐγένετο φωνὴ ὡς μυριάδων λέγουσα· δίκαιος εἰ, κύριε, καὶ δικαία ἡ κρίσις σου. <sup>17</sup>καὶ ἔτι

ther voice, saying: Just, o Lord, and right are thy judgments; and there is in them no partiality; for as for every one who hath practised mercy, the mercy he hath practised will be shewn unto him in the day of judgment. And afterward, there went forth a command against that miserable soul, that it should be delivered unto the angel which was stationed over torment, and that he should carry it into outer darkness; that it might be tormented there, until it return to its house in the resurrection; and then it and its body should receive torment together, as they sinned here. Again I heard a voice which said: Righteous art thou, o Lord, and very right are thy judgments.

<sup>17</sup> Ήνα (Monac 5') ἐν εἰ λανθάνεται: ita in utroque legitur, quae scripturæ barbaries vix tolerabilis videtur | εἰδες: codd. εἰδες; | τρέχονται: uterquo τρέχων | ἐν διῆγ ὁ [Amb om] ἄγγελος εtc. haec vix sana vel integra sunt | διμερημάτων secundo loco pro ἀμαρτιῶν substituimus, quod tuentur codices. Conferenda huc Syrus haec habet: And when they brought that soul, it wept and said: O God, merciful and just and righteous and right in all thy works, there are seven days since I departed from my body, and I have been delivered to angels, and they have carried me to dreadful places, and there tormented me these days. And a voice came unto it, saying: If thou hadst practised mercy, mercy would have been unto thee. On this account the day thou wast carried off, there was no mercy for thee. And that miserable soul said: I have not sinned, O Lord! Then anger burned against that soul, and the just judge went forth and said: O angel of this soul, come and make known all its works. And he stood in great fear; and the angel held in his hand the like of a writing and said: Behold the sins of this soul in my hand, from the day it was fourteen years old until this day. And behold a voice saying: Unto thee I say, O miserable soul, if thou hadst repented before thy

ιδον, καὶ ιδοὺ ἄλλη ψυχὴ ἦγετο ὑπὸ ἀγγέλου, καὶ ἐκλαίει λέγουσα· ἐλέησόν με, ὁ δύκαιος κριτής, καὶ βῦσαι με ἐκ χειρὸς τοῦ ἀγγέλου τούτου, ὅτι δεινὸς καὶ ἀνελεήμων τυγχάνει. καὶ ἡλθεν φωνὴ πρὸς αὐτὴν λέγουσα· πάντας ἀνελεήμων ἐγένου, καὶ διὰ τοῦτο σῦτως παρεδόθης τῷ τοιούτῳ ἀγγέλῳ. ὁμολόγησον τὰς ἀμαρτίας σου, ἃς ἐποίησας ἐν τῷ κέσμῳ. καὶ εἶπεν ἡ ψυχὴ ἔκεινη· οὐχ ἦμαρτον, ὁ δύκαιος κριτής. καὶ εἶπεν ὁ κύριος πρὸς τὴν ψυχὴν ἔκεινην· ἀμήν δοκεῖ ἴνα ἂν εἰ εἰς τὸν κόσμον, καὶ λαυθάνειν τεὺς ἀνθρώπους· οὐκ οἰδας ὅτι, ἡνίκα ἂν τις τελευτήσῃ, ἔμπροσθεν τρέχουσιν αἱ πράξεις αὐτοῦ καν τε ἀγαθαὶ καν τε πονηραὶ εἰσιν; καὶ ταῦτα ἀκούσασα ἐφιμώθη. καὶ ἤκουσα τοῦ κριτοῦ λέγοντος· ἐὰν ἐλθῃ ὁ ἀγγελος ἐπὶ χεῖρας ἔχων τὸ χειρόγραφον τῶν ἀμαρτημάτων σου. καὶ λέγει πρὸς τὸν ἀγγελον ὁ κριτής· σοὶ λέγω τῷ ἀγγέλῳ, πάντα ἔσασον, λέγε ἃ ἐπράξειν πρὸ τούτοις ἐτῶν τῆς τελευτῆς αὐτοῦ. κατέ ἐμοῦ σοὶ ὀμνύω, ὅτι τῷ πρώτῳ αἰῶνι τῆς ζωῆς αὐτοῦ λήθη ἐγένετο πάντων τῶν πρωγονότων αὐτοῦ ἀμαρτημάτων. καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν· κύριε, καλευσον παραστῆναι τῷ ἀγγέλῳ τὰς ψυχάς. <sup>18</sup> καὶ

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XX

death, I would not have remembered even one of thy sins: if thou hadst repented three months or three days before now, I would not have remembered even one of thy sins. And now I swear by my angels and by the strength of my arm, if one hour before thy death thou hadst repented, I would have received thee. But order that the angel of such and such a soul come and bring hither the souls with them.

<sup>18</sup> Graecis hac sectione scriptis plerisque satis respondent Syriaca: And in the same hour they stood before God; and that soul recognized those souls against whom it had sinned. And lo a voice saying: Lofty and fearful one, behold thy servants standing before thy majesty. Then that soul said: This soul hath not ceased, and sleep hath not entered its eyes, until it killed that soul; and it shed blood upon the earth, and with another soul it committed adultery, and then it committed the sin of abortion upon it. Then said the judge: Thou knowest, O miserable soul, that as for every one who committeth wrong on a companion, if he dies first, I keep him until his murderer and his enemy come; then they will stand before the just judge, an every man will be rewarded according to his works. And God commanded that that soul be committed to the hand of the angel for the lowest Tartaros, and there be tormented until the resurrection. And when these things took place, I heard a voice, saying: Just and right is the judgment of God. And again was there another voice of myriads of angels praising God and saying: Righteous art thou, O Lord, and very right are thy judgments; and there is no partiality with thee.

αὐτῇ τῇ ὥρᾳ παρέστησαν. καὶ εἶπεν ὁ κύριος τῇς ψυχῇς ἐκεί-  
νῃς· ἐπίγνωθι τὰς ψυχὰς ταύτας, καὶ εἴ τι ἡμαρτεῖς εἰς αὐτάς.  
ἡ δὲ ἀποκριθεῖσα εἶπεν· κύριε, οὐ πεπλήρωται ἐνιαυτὸς ἀφ' οὗ  
τὴν μίαν ἐφόνευσα καὶ οἰκησα μετὰ τῆς ἀλλης. οὐ μόνον δὲ  
τοῦτο, ἀλλὰ καὶ τὴδίκησα αὐτήν. καὶ εἶπεν ὁ κύριος πρὸς αὐτήν·  
οὐκ οἰδας ὅτι ὁ ἀδικῶν τινὰ ἐν τῷ κόσμῳ, ὅταν τελευτήσῃ, φυ-  
λάττεται εἰς τὸν τόπον ἔως οὗ ὁν τὴδίκησεν ἔλθει, καὶ ἀμφότεροι  
ἐνώπιόν μου κριθήσονται, καὶ ἔκαστος ἀπολάβει κατὰ τὰ ἔργα  
αὐτοῦ; καὶ ἕκουσα φωνῆς λεγούσης· παραδεθήτω ἡ ψυχὴ αὐτῆς  
Ταρταρούχῳ ἀγγελῷ, καὶ φυλαττέσθω ἔως τῆς μεγάλης ἡμέρας  
τῆς κρίσεως. καὶ ἕκουσα φωνῆς ὡς μυριάδων λεγόντων· δίκαιος  
εἰ σύ, κύριε, καὶ δικαία τῇ κρίσις σου.

<sup>19</sup> Καὶ λέγει πρός με ὁ ἀγγελος· Ιδε; ταῦτα πάντα; καὶ

<sup>19</sup> Verba καὶ ἀπεκρίθην εἰς θύρας ιψι supplicemus | χρυσέην, χρυσόν, χρυσάς  
χρυσάς cum Monac, nisi quod habet -εῆν, -εούς. Αὐτὸς χρυσώην, χρυσόν, χρυσάς | ἀπερώτησα ex utroque edidimus | Ante ἀγγέλων Monac habet εἰσον  
τῶν, Amb εἰσον τὸν. Ex hac scriptura non tam ἐταχ απο (υτο) τῶν quam par-  
ticipium ut εἰσιοντων, εἰλοντων [τῶν] elicendum videtur. Postea in utroque co-  
dice est γνωρίζονται, sed ω et ο saepe in utroque confusa sunt. Ex Syro in-  
terprete hoc spectant haec: Then said unto me the angel who was with me: Dost thou see all these, Paul? and I said unto him: I see, O my Lord. And he said unto me: Follow me, and I will shew thee the place of the righteous. And I followed the angel, and he took me and caused me to fly, and carried me up to the third heaven. Then he placed me at a door; and I looked upon the door, and saw the likeness of fine gold; and before it two posts like adamant, and two tablets of gold above them, and they were full of writings. And the angel who was with me turned and said unto me: Do not fear, Paul, to enter this door; for every man is not permitted, only those in whom there is great purity, and in whom evil dwells not. And I inquired of the angel who was with me, and said unto him: Why are these writings inscribed on those tablets? and he answered and said unto me: These are the names of the righteous, as our Lord said to his disciples: Rejoice not that devils are subject unto you, but rejoice that your names are written in heaven. These are they who praise God with all their hearts, and on earth are sojourners. I inquired of him: O my Lord, are their names written while they are on earth? and he answered and said unto me: Yes; not only are their names written, but their works from day to day: the angel, their minister, brings tidings of their works every day from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin or deficiency, it is purified by chastisement, according to their sin; that there be not unto them any defect in their strivings. They are known through the angel who performed for them service before they had departed from the world.

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφέρων· καὶ ἐπέ-  
βλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ιδού ἐκεῖ δένδρα πανυμεγέθη πλή-  
ρεις καρπῶν· ἦν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυ-  
σίου, καὶ ἡσαν ἐν ταῖς φοίνιξιν ἐκείναις ἀναδενδράδες, καὶ μυ-  
ρίοις ἀκρεμόνες καὶ μυρίοις βότρυες ἐφ' ἐκάστου κλήματος· καὶ  
εἶπα τῷ ἀρχαγγελῷ· τί ἔστιν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη  
ἔστιν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ Θεοῦ. οὐ  
πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἐάν τις μετα-  
νοήσῃ ἀπὸ τῶν ἀμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετα-  
σταθῇ τοῦ βίου, παραδίδοται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν  
εἰς τὴν ἀχέρουσαν λίμνην, καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πό-  
λιν τοῦ Θεοῦ πληρόν τῶν δικαίων. ἐγὼ δὲ ἐθαύμασα, καὶ εὐ-  
λόγησα τὸν θεὸν ἐπὶ πᾶσιν οἷς ιδον: <sup>29</sup>καὶ εἶπεν πρός με ὁ ἄγγε-

that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

<sup>29</sup> τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ ίτα εἰ conjectura scripsimus. Eorum loco in utroque codice nihil est nisi διάπερ τὸ. Praeterea φῶς τοῦ κέσμου ex Monac est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτος. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and singing and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell

πολλὰ ἀγαθὰ ἡτοίμασεν ὁ θεὸς τοῖς ἀνθρώποις, καὶ οὐ ποιεῦσιν τὸ θεῖημα αὐτοῦ, ἵνα τούτων ἀπολαύσωσιν. καὶ ἐπερώτησα τὸν ἀγγελον· κύριε, τίς ἐστιν οὗτος; καὶ εἶπόν μοι· οὗτός ἐστιν Ὁ Ενώχ ὁ μάρτυς τῆς ἐσχάτης ἡμέρας. <sup>21</sup> καὶ λέγει μοι ὁ ἀγγελος· βλέπε, ὅσα σοι ὑποδεικνύω ἐν τῷ τόπῳ τούτῳ, μὴ ἀναγγέλλῃς αὐτά, πλὴν ἀπέρ λέγω σοι. καὶ ἐστησέν με ἐπάνω τοῦ ποταμοῦ, οὐ δὲ ἀρχὴ ἐστήρικτο εἰς τὸν κύκλον τοῦ οὐρανοῦ· ὁ δὲ ποταμός ἐστιν οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν. καὶ λέγει μοι· οὗτος ὁ ποταμὸς ὥκεανός ἐστιν. καὶ ἦν ἔκει φῶς μέγα. καὶ εἶπα· κύριε, τί ἐστι τοῦτο; καὶ εἶπόν μοι· αὕτη ἐστὶν ἡ γῆ τῶν πραξιῶν. ἡ εὐχαρίστης ὅτι γέγραπται· μακάριοι εἰ πραεῖς, ἔτι αὐτοὶ κληρονομήσουσιν τὴν γῆν; αἱ οὖν ψυχαὶ τῶν δικαιών ἐν τῷ τόπῳ τούτῳ φυλάττονται. καὶ εἶπα τῷ ἀγγελῷ· πότε οὖν φανεραὶ γενήσονται; καὶ εἶπόν μοι· ὅταν ἐλθῃ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως καὶ καθίσῃ ὁ κριτής· τότε οὖν προστάξει καὶ ἀποκαλύψει τὴν γῆν, καὶ αὕτη ἀναλάμψει, καὶ ἀναφάγωσιν ἐν αὐτῇ εἰς ἄγιοι καὶ κατατρυφήσωσιν ἐν τοῖς ἀγαθοῖς τοῖς ἀποκευμένοις ἀπὸ καταβολῆς κόσμου. <sup>22</sup> καὶ ἡσαν παρὰ τὸ χεῖλος τοῦ πο-

<sup>21</sup> σοι prim. supplendum duximus | ἀποκαλύψει τ. γῆν: in edd. scriptum est ἀποκ. τὴν πρώτην | ἀναφένωσιν et κατατρυφήσωσιν: hanc codicum scripturam tolerabilem iudicavimus. Syriaca vide ad sectionem 22.

<sup>22</sup> πλήρεις (uterque -ρις) bis: hunc soloecismum ex utroque edidimus | οὐ πάντ. δὲ ex Monac; Amb om δὲ | έάν τις μιτανοήσῃ ex Monac; Amb -νοήσῃ. Quae sectionibus 21 et 22 leguntur, Syrus rursus libere transformavit: And the angel who was with me answered and said unto me: Whatever I shew thee in his place, reveal not on earth unto the sons of men; for flesh and blood understand not the life which is after the resurrection; but after the resurrection they shall know. And I saw there things unutterable by a tongue of flesh. And I looked upon that land, and I saw that there was in it a river of water, and it had on its margins trees planted, on this side and on that side; and every one brings forth fruits, once every month; and these fruits are formed in all likenesses. And I saw there, in the east of that place, that it is the most desirable of all the creations of the living God; and that land was very light; and in it were trees of life, and they were full of fruit, from their root to their top. And the angel who was with me answered and said unto me: See these, O my son; God hath made ready these for those who are worthy of them. And again he said unto me: These are the promises which God hath promised to his saints; and know thou that there are seven times more than these; those which eye hath not seen nor ear heard, nor into the heart of a mortal have they entered. And behold I say unto thee, Paul, concerning the holy men who have departed out of the world, and have seen these promises, which God hath made ready,

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφέρων· καὶ ἐπέ-  
βλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἴδον ἐκεῖ δένδρα πανμεγέθη πλή-  
ρεις καρπῶν· τὴν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυ-  
σίου, καὶ ἡσαν ἐν ταῖς φοίνιξιν ἐκείναις ἀναδενδράδες, καὶ μυ-  
ριέις ἀκρεμόνες καὶ μυρίοις βότρυες ἐφ' ἐκάστου κλήματος· καὶ  
εἶπα τῷ ἀρχαγγελῷ· τί ἐστιν τοῦτο, κύριε; καὶ λέγει μοι· αὗτη  
ἐστιν ἡ ἀχέρουσα λίμνη, καὶ ἐσωθεντεῖ αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ  
πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν εάν τις μετα-  
νοήσῃ ἀπὸ τῶν ἀμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετα-  
σταθῇ τοῦ βίου, παραδίδοται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν  
εἰς τὴν ἀχέρουσαν λίμνην, καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πό-  
λιν τοῦ θεοῦ πλησίον τῶν δικαιών. ἔγώ δὲ ἐθαύμασα, καὶ εὐ-  
λόγησα τὸν θεὸν ἐπὶ πᾶσιν οἷς ἴδον: <sup>23</sup> καὶ εἶπεν πρός με ὁ ἄγγελος

that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

<sup>23</sup> τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ ίτα εἰ conjectura scripsimus. Eorum loco in utroque codice nihil est nisi δισπερ τέ. Praeterea φῶς τοῦ χρόνου ex Monas est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτος. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and singing and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell

λος· ἀκολούθει μοι, οὐα εἰσάγω σε εἰς τὴν πόλιν τοῦ θεοῦ καὶ εἰς τὸ φῶς αὐτῆς. τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ φῶς τοῦ κόσμου καὶ ὑπὲρ τὸ χρυσίον, καὶ τείχη ἐκύκλουν αὐτήν. τὸ δὲ μῆκος καὶ τὸ πλάτος αὐτῆς σταδίων ἕκατον. καὶ ἵδεν δώδεκα πύλας κεκοσμημένας σφέδρα φερεύσας εἰς τὴν πόλιν, καὶ ποταμοὶ τέσσαρες ἐκύκλουν αὐτήν, ἔξοντες μέλι καὶ γάλα καὶ θλαιον καὶ οἶνον. καὶ εἶπον τῷ ἀγγέλῳ· κύριε, τίνες οἱ ποταμοὶ οὗτοι; καὶ εἶπέν μοι· εὗτοι οἱ δίκαιοι ἐν τῷ κόσμῳ ὄντες οὐκέτι ἔχεται σαντο τούτοις, ἀλλ' ἐταπείνωσαν ἔσωτες διὰ τὸν θεόν· ἐνταῦθα δὲ μυριοπλάσιον ἀντιλαμβάνουσιν.

<sup>24</sup> Εγὼ δὲ εἰσερχόμενος εἰς τὴν πόλιν εἰδον δύοδρον λίαν ὑψη-

in it, when they saw me, rejoiced with great joy and came out unto me and escorted me in. And when I went within that city, there was there a great river; and that city was light, seven times more than the sun; and it had seven walls round about it, and twelve thousand strong towers within it; and between them every one was a furlong. And I said to the angel who was with me: What are these, O my Lord? and he said unto me: These are the towers which separate between the sons of men. And when I beheld, I wondered and was astonished at the glory of that country. Afterwards I saw the gates open in that part and adorned with everything comely. And there were four rivers round about it: one on the east, and one on the west, and one on the north, and one on the south. And I said unto the angel who was with me: What are these rivers, O my Lord? and he said unto me: These four rivers are the likeness of those which are on earth: Gihon and Pison and Euphrates and Tigris.

<sup>24</sup> Εὗντα ex utroque est; item bis ἐπερώτησα. | οἱ συνερχόμενοι: codid. Εὗντα συνερχόμενοι. Syriaca: And I saw within the gates of that city great trees, which were very high; they had no fruits, but only leaves. And I saw a few men dwelling in the midst of those trees, who wept very much whenever a just man entered into the city; and they themselves were bowed down and tormented; and when I saw them, I wept, and said unto the angel who was with me: Who are these, who were not worthy to enter into the city? And the angel said unto me: It is more suitable for us to weep for these than for any men. And I answered and said: Wherefore, my Lord? And the angel said unto me: These were mourners and fasters, and they were occupied in prayer; but their heart was lofty before God, and they could not offer even one homage. Their heart was strong, and they supposed their business was going on well; they had not heard that God is opposed to the lofty, and giveth grace to the humble. And know thou, O Paul, that more than all men they praised themselves, and they gave to no man any salutation. To whom they pleased, they opened the door; but him to whom for God's sake it was necessary to open, on account of his being a stranger, they buffeted. This their high-mindedness hath prevented their entering in here. The Lord of glory, who was reviled by a cruel people, how did he bear all this, for the sake of the turning of one sheep, that it might not perish. Then knew how they ought to do, I declare unto thee, Paul, that these have taken more pains

λὸν περὸ τῶν θυρῶν τῆς πύλεως μὴ ἔχοντα καρπόν, καὶ ἐλίγους ἄνδρας ὑποκάτω αὐτοῦ, καὶ ἐκλαϊον σφόδρα, καὶ συνέκυπτον αὐτοῖς τὰ δύνδρα. καὶ ιδὼν αὐτοὺς ἐκλαυσα, καὶ ἐπερώτησα τὸν ἄγγελον· τίνες εἰσὶν εὗτοι, ὅτι οὐκ ἐτράπησαν ἐλθεῖν εἰς τὴν πόλει; καὶ εἰπέν μοι· ναὶ· ἕτερα πάντων τῶν κακῶν ἐστὶν ἡ κανοδεξία. καὶ εἰπον· καὶ τὰ δύνδρα ταῦτα διὰ τί εὗτως ἐταπεινωσαν ἔαυτά; καὶ ἀποκριθεὶς ὁ ἄγγελος εἰπέν μοι ὅτι διὰ τοῦτο εἰσιν τὰ δύνδρα μὴ καρποφορεῦντα, διὰ τὸ μὴ ἀποστῆναι αὐτοὺς ἐκ τῆς ὑπερηφανίας· καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, διὰ τίνα χάριν πρὸ τῶν θυρῶν τῆς πόλεως ἀπετέθησαν; καὶ ἀποκριθεὶς εἰπέν μοι· διὰ τὴν πελλήν ἀγαθότητα τοῦ θεοῦ, ἐπειδὴ ἔθεν μελλει ἔρχεσθαι ὁ Χριστὸς εἰς τὴν πόλιν, καὶ ἵνα εἰ συνερχόμενοι πρεσβεύσουσιν ὑπὲρ τεύτων, καὶ εἰσαχθήσονται σὺν αὐτοῖς.<sup>25</sup> ἔγὼ δὲ ἐπορευόμην ὁδηγούμενος ὑπὸ τοῦ ἄγγελου, καὶ ἐστησέν με ἐπάνω τοῦ ποταμοῦ. καὶ ιδού ἐκεῖ πάντας τοὺς προφήτας· καὶ ἐλθόντες ἡσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. ἔγὼ δὲ εἰπον τῷ ἀγγελῳ· κύριε, τίνες εἰσὶν οὗτοι; καὶ εἰπέν μοι· εὔτεις εἰσιν πάντες οἱ προφήται, καὶ οἱ ὅδαί αὐτοὶ πατῶν τῶν προφητειῶν, καὶ ἔστις ἐλύτησε τὴν ψυχὴν αὐτοῦ μὴ πατήσας τὸ θελημα αὐτῆς διὰ τὸν θεόν· ἐξερχόμενος οὖν ἔρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν οἱ προφήται.

than all the saints; but their loftiness was not bowed. This is the cause that prevented them from entering within.

<sup>25</sup> Ήσον ex Monac; Amb εἶδον | πασῶν τ. προφητειῶν: uterque codex περῶν τ. προφητῶν | καὶ δοτὶς ἀλύπησε τ. ψυλ. αὐτ. μὴ ποι. τὸ θελ. αὐτῆς (edd. -τοῖς) etc.: ita in utroque scriptum est. Videntur illi indicari quibus ἡ κατὰ θεὸν λύτη commissis peccatis a Paulo 2 Cor. 7, 10. tribuitur. Cf. Syriaca, in quibus tota sectio sic expressa est: After I passed from thence, I was going along with the angel; and he carried me up over a river, and I saw there the prophet Isaiah, and with him Jeremiah and Ezekiel and Moses, and all the line of the prophets; they rose and inquired after my health (ἡσπάσαντό με). And I said to the angel who was with me: What place is this? And he answered and said unto me: This is the place of the prophets, and of those who distressed their souls for God. When these depart from the world, they are carried to worship before God; then they are committed to Michael, the chief of the angels; and they are introduced into the city of the prophets, and these inquire after their health (ἀσπάζονται αὐτὸν) as of brethren, and they love them, because they have done the will of God; and they are all in the same enjoyment.

<sup>26</sup> καὶ ἀπήγαγέν με ὁ ἄγγελος ἐκ νότου τῆς πόλεως, ἐθα δοτὸν ὁ ποταμὸς τοῦ γάλακτος. καὶ ἴδου ἐκεῖ πάντα τὰ νήπια ὅπερ ἀπέκτεινεν ὁ βασιλεὺς· Ἡρώδης διὰ τὸ ὄνυμα τοῦ κυρίου. <sup>27</sup> καὶ ἦρεν με πάλιν ὁ ἄγγελος ἐξ ἀμφηλίου πόλεως, καὶ ἴδου ἐκεῖ τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ὁ τόπος σύτος; καὶ εἶπεν μοι· πᾶς ὅστις γίνεται φιλόξενος τοῖς ἀνθρώποις, ἐξερχόμενος ἐκ τοῦ κόσμου ἔρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν ὡς φίλον τοῦ θεοῦ διὰ τὴν φιλοξενίαν. <sup>28</sup> καὶ πάλιν ἀπήγαγέν με εἰς ἑτερον τόπον, καὶ ἴδου ἐκεῖ ποταμὸν ἐλαίμερφον ἐκ βορρᾶ τῆς πόλεως, καὶ ἴδου ἐκεῖ εὐφραινεμένους καὶ ψάλλοντας. καὶ ἤρωτησα· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπεν μοι· εἴτε εἰσὶν οἱ ἀνθρώποι έμυτούς τῷ θεῷ· σύτοι γάρ εἰσάγονται εἰς τὴν πόλιν ταύτην. <sup>29</sup> καὶ ἐπέβλεψα,

<sup>26</sup> οὗτον ex Monac est; Amb (ut plerumque, sed non semper) εἶδον. Syriaca: Then he carried me to the south of the city, and I saw there infants, those whom Herod killed; and they also rose and inquired after my health. And the angel who was with me answered and said unto me: Whoever has kept his virgin and the parity of his soul, he, when he departeth from the world, worships before the throne of God; and he is committed to Michael, the chief of the angels, who brings him to these infants, and they inquire after his health as of a fathor.

<sup>27</sup> ἐξ ἀμφηλίου: sic uterque. Item ἐπερώτησα. Syriaca: Then he brought me to the east of the city, and I saw there honourable old men, and the just patriarchs, Abraham and Isaac and Jacob, and the whole bands of righteous ones; and they inquired after my health with joy. And I said to the angel who was with me: Who are these, O my Lord? And he answered and said unto me: Every one who loveth strangers and sheweth mercy unto the sons of men, when he departs from the world and worships before God, by this road he goes in unto these saints, and is joined with them in this city; and they inquire after his health, and also love him, because he loved strangers like them; and they introduce him into the promised land.

<sup>28</sup> Syriaca: And he brought me to the north of the city, and I saw there sons of men who were rejoicing and exulting and taking delight. And I said to the angel who was with me: Who are these, my Lord? And he said: These are they who devoted themselves unto God with all their heart, and entered this place without fear.

<sup>29</sup> ξψαλέν ex Monac; Amb ξψαλέν | μπήκοσν αὐτῷ et postea οὔτινος μπαχούσσαν uterque. Apud Syrum iis quae Graece leguntur hacc praeposita sunt: And again he brought to the midst of the city, and there were within it twelve walls which were very high; and I inquired of the angel who was with me and said: O my Lord, is there yet any other place more than these? And he said unto me: Each one is more glorious than the other, from the first even unto the twelfth. All men, according to their works, are cut off by one of these walls; and every one, according to his evil deeds, is cut off by these walls, from one

καὶ θεον μέσον τῆς πέλειας θυσιαστήριον μέγα καὶ ύψηλὸν σφόδρα· καὶ ἦν τις ἐστὸς πλησίον τοῦ θυσιαστηρίου, οὐ τὸ πρόσωπον ἐλαμπεῖν ὡς ὁ ἥλιος, καὶ κατεῖχεν ἐν ταῖς γερσὶν αὐτοῦ ψαλτήριον καὶ κιθάραν, καὶ ἐψυλλεῖν τερπνῶς τὸ ἀλληλεύεια, καὶ ἡ φωνὴ αὐτοῦ ἐπλήρους πάσαν τὴν πόλιν· καὶ πάντες ὄμοθυμαδὸν ὑπῆκουον αὐτῷ, ὃστε σείεσθαι τὴν πέλιν ἐκ τῆς κραυγῆς αὐτῶν. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν οὗτος ὁ ψάλλων τερπνῶς, οὗτινος ὑπακούουσιν πάντες; καὶ εἶπεν μοι· οὗτός ἐστιν ὁ Δαυὶδ ὁ προφήτης· αὗτη ἐστὶν ἡ ἐπουράνιος Ἱερουσαλήμ. ὅτε οὖν ἐθη ὁ Χριστὸς ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ, αὐτὸς δὲ ὁ Δαυὶδ ἔξερχεται σὺν πᾶσι τοῖς ἀγίοις. ὃσπερ γὰρ γίνεται ἐν τοῖς οὐρα-

even unto twelve, from the sight of God. Again he brought me to the middle of the city, and I saw thrones overspread and robes and crowns placed over them, such that a man can not narrate the excess of their beauty. And I said to the angel who was with me: For whom are these, my Lord? And he said: For those who in simplicity are reconciled with God, and who said in regard to themselves: We are low and despised, and accounted not themselves anything. Now they have the things thou beholdest. These did not know books, nor any other thing; but daily they gave peace to each other for the love of Christ. Some learned ones, how do they talk in their boasting. Thou beholdest those ignorant ones, who did not know anything, how they were worthy of all this glory. Iam sequuntur quae Gracis respondent: And I saw in the centre of the city a great altar, which was very high; and I saw standing on the side of the altar an aged man, great and honoured, and his face shone as the sun in the firmament; and he held in his hand a harp and said: Hallelujah; and the whole city was astonished at his voice; and together they shouted, those that were above the towers, and all said: Hallelujah. And when I saw these things, the foundations of the city were shaken with their shouting. Then I inquired of the angel who was with me: What is this voice which shakes the city and all its inhabitants? And the angel said unto me: This is David, the king and prophet, who sings in the Jerusalem of Christ. As he sang on earth, so sings here David, in spirit, and all the saints are engaged with him, with the voice of shouting; and David the prophet goes forth singing first, while all the saints after him respond: Hallelujah. And I said to the angel who was with me: Why does David sing before this altar, and these saints respond, each in his own place? And the angel answered and said unto me: When Christ the Son of God ascended on high and sat down on the right hand of his Father, this David sang alone, before his ascension, and said thus: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the king of glory may come in. Many men longed for the singing at that time; but, save that man, none reached it. Again a man hath not permission on earth to offer up sacrifice, without offering praise in it with the songs of the blessed David. Without the praise of David a man presumes not to offer; it is necessary that he sing his songs at the time of offering; for it is the body of Christ.

νοῦς, σὺνώς καὶ ἐπὶ γῆς· εὐ γάρ ἔξδι χωρὶς τοῦ Δαυΐδ ἀνενεγκεῖν θυσίαν καὶ ἐπὶ τῇ ὄρφῃ τοῦ θυμιάματος τοῦ τιμέον σώματος καὶ αἵματος τοῦ Χριστοῦ· ἀλλὰ καὶ ἀναγκαῖον ψάλλειν τῷ Δαυΐδ τῷ ἀλληλούια. <sup>30</sup> καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τί ἐρμηνεύεται τὸ ἀλληλούια; λέγεται Ἐβραῖον θεβέλ μαρημαθά, λαλιὰ τῷ θεῷ τῷ θεμελιούντι τὰ πάντα, δοξάσωμεν αὐτὸν ἐπὶ τὸ αὐτό. ὥστε πᾶς ὁ ψάλλον τὸ ἀλληλούια θεὸν δοξάζει.

<sup>31</sup> Τούτων σύν οὕτως λαληθέντων μοι ὑπὸ τοῦ ἀγγέλου ἐπή-

<sup>30</sup> Ήεβέλ μαρημαθά· ita prorsus | τῷ θεῷ· edd. τῷ θεῷ item ἐπὶ τῷ αὐτῷ. **Syriaca:** And I said to him: O my Lord, what is the meaning of Hallelujah? And he said unto me: How much thou examinest and askest questions, Paul! Whatever thou desirest to know, know. Hallelujah in the language of the Hebrews means: Praise the Lord. Praise God, who was the first of all. Unto him do the angels, without ceasing, raise Hallelujah, and praise him who sent for us salvation and created for us all things. And I said unto him: O my Lord, then every one who says Hallelujah, praises God? And the angel said unto me: If a man sing in the assembly, and those who are near him do not respond Hallelujah, they sin. If those men do not respond, the angels will certainly respond; and if a man is sick or old, and does not respond, the guardian angel responds in his stead. But I declare that every one who is strong, and doth not respond, what do they say of him? This proud devil turneth aside; if he despises one response, does he not know that he despises to offer up an offering to God? he does not prize converse with God; for as much as a man offers prayers, he speaks with God; and he who prays not cuts himself off from converse with God.

<sup>31</sup> ἀχέροντος; ex Amb; Monac ἀχέροντας. **Syrus sic:** After these things he led me out without the city, and brought me to the midst of those trees of the Eucharista (ut iam supra pro ἀχέροντα), and the angel said unto me: This is the land of promise; it is all the delight of the saints. Then he lifted me up, and carried me above the rivers of the sea, and raised me above the sea of the ocean, which sustains the firmament of the lower heaven. And the angel answered and said unto me: Dost thou know whither thou art going, Paul? And I said: I do not know, my Lord. And he said: Follow me, and I will shew thee the place in which the souls of sinners and wicked ones are tormented. And he brought me toward the setting of the sun; and I saw there the end of heaven, made firm on a great river. And I asked him: Which lower deep is this, my Lord? And he said unto me: This is the sea of the ocean which surrounds the whole earth, and the earth is within it. And I saw there coals of fire placed in order, and a flame of fire proceeding from them; and many men are sunk in it, some of them up to the belly, and some to the lips, and some to the head; and they in the fire. And I inquired of the angel: What are these, my Lord? And he said: These made themselves not on a level with the righteous, and not with the wicked: they did not receive repentance, but filled up their life in error, and in serving their body, and did everything in fornication and great sins. They never gave themselves to repentance, and remembered not their end; and when they

γαγέν με ἐξι τῆς πόλεως καὶ τῆς ἀχρούσης λίμνης καὶ τῆς γῆς τῆς ἀγαθῆς, καὶ ἔστησέ με ἐπάνω τοῦ ποταμοῦ τοῦ ὠκεανοῦ τοῦ βιαστάζοντος τὸ στερέωμα τοῦ οἰρωνοῦ, καὶ εἶπέ μοι· ἐπεστασαι ποὺ πορεύω; καὶ εἶπον· οὐχί, αὐτὸι. καὶ εἶπέ μοι· ἀκελεύθει μοι, ἵνα σοι ὑποδείξω Ἐνθα εἰσὶν αἱ ψυχαὶ τῶν ἀστερῶν καὶ ἀμφιτολῶν, καὶ ἡρῶν με ἐκ δυσμῶν ἥλιου, καὶ τὴν ἀρχὴν τοῦ οὐρανοῦ τεθύμελιον ἐπὶ τοῦ ποταμοῦ τοῦ ὠκεανοῦ. καὶ ἴδων ἐπέκεινα τοῦ ποταμοῦ, καὶ οὐκ τὴν ἐκεῖ φως, ἀλλὰ σκότος καὶ λύπη καὶ στεναγμός· καὶ ἴδων ποταμὸν κοχλάζοντα, καὶ πολὺ πλήθες ἀνδρῶν τε καὶ γυναικῶν βιβλημένους ἐν αὐτῷ, τοὺς μὲν ἔνως γυνάτων, τοὺς δὲ ἔνως ὀμφαλοῦ, πολλοὺς δὲ καὶ ἔνως κορυφῆς· καὶ ἐπερώτησα· τίνες εἰσὶν οὗτοι; καὶ εἶπέ μοι· οὗτοι εἰσιν οἱ ἐν πορνείαις καὶ μοιχείαις ἀμετανόητοι ζήσαντες. <sup>52</sup> καὶ ἴδων ἐκ λιβῶν τοῦ ποταμοῦ ἐτερον ποταμόν, ἐνθα ἐπέρχεται ποταμὸς τούρινος, καὶ τὴν ἐκεῖ πλῆθος πολλῶν ψυχῶν. καὶ ἐπερώτησα

died, they came here. And I said to the angel who was with me: Who are those who sink to their knees in the fire? And he said unto me: These, when they go out of the church and have finished prayer, speak idle words, and desire that men should listen unto them; and they raise their voice above their companions. Then I said to him: Who are these that sink to their belly in the fire? And he answered and said unto me: Then, when they partook of the body of our Lord, would commit adultery and fornication, and kept not their body for the honour of their Lord, and restrained not themselves from wantonness until they died. And those who sink up to the lips are those who sang in the church at all times and incited each other, but by tricks and by dissembled love they deceived their companions. Afterwards I saw there, at the setting of the sun, many torments of various kinds, and full of men and women; and a river of fire flowed forth from among them, and they suffered bitter torments. And I saw there deep abysses, and in them many souls fallen upon each other. The depth of that river was thirty cubits and more. And they wept and groaned, while they said all together: Lord, have mercy upon us, O Lord God! And yet there was no mercy upon them. And I inquired of the angel who was with me: Who are these? And he answered and said unto me: These are they who hoped in God, that he might be a helper; but they were at rest on their wealth. And I inquired: O my Lord, from what time are they here? And he said unto me: From ten ages; and still longer will they remain here, age upon age, in this torment. And this abyss has no measure; and it boils more than a cauldron, as you behold.

<sup>52</sup> ἐξ λιβῶν: ita uterque. Syriac: Then I looked, and saw and behold another deep, which was deeper than the first; and there were in it souls of the wicked. It was so deep that, when souls were cast into it, they would hardly reach the bottom of that deep in a hundred years.

τὸν ἄγγελον· τίνες εἰσὶν σύτοι, κύριε; καὶ εἰπέν μοι· σύτοι εἰσὶν οἱ κλέπται καὶ λαθόροι καὶ συκεφάνται, σύτινες σύκης θεντο τὸν θεὸν βογθὸν αὐτῶν, ἀλλ’ ἥλπισαν ἐπὶ τῇ ματαιότητι τοῦ πλούτου αὐτῶν. καὶ εἰπὼν πρὸς αὐτὸν· πόσον βάθος ἔστιν τοῦ ποταμοῦ τούτου; καὶ εἰπέν μοι· μέτρον οὐκ ἔχει τὸ βάθος, ἀλλὰ ἀμέτρητόν ἔστιν. <sup>33</sup> ἔγὼ δὲ στενάζας ἔκλαυσα διὰ τὴν ἀνθρωπότητα. καὶ εἰπέν μοι ὁ ἄγγελος· τί κλαίεις; μὴ σὺ ἐλεήμων ὑπάρχεις ὑπὲρ τὸν θεόν; ἄγιος γάρ ὁν ὁ θεὸς μετανοῶν ἐπὶ τοῖς ἀνθρώποις ἀναμένει αὐτῶν τὴν ἐπιστροφὴν καὶ μετάνοιαν· ἔκεινοι δὲ τῷ ίδιῷ θελήματι ἀπατώμενοι ἔρχονται ἐνταῦθα καὶ αἰωνίως κολάζονται. <sup>34</sup> καὶ κατενόησα εἰς τὸν πύρινον ποταμόν, καὶ ίδων ἀνθρωπὸν γηραλέον συρρέμενον ὑπὸ δυῶν, ὃν ἔχαλασσαν ἐως γονάτου. καὶ ἐλθὼν ὁ ἄγγελος ὁ Τεμελοῦχος κατείχεν ἐν τῇ χειρὶ αὐτοῦ σιδηρῶν, καὶ ἐν αὐτῷ ἀνέφερεν τὰ ἔντερα τοῦ γέροντος ἐκείνου διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπεργώτησα τὸν ἄγγελον· κύριε, τίς ἔστιν σύτος ὁ τὴν κόλασιν ταύτην ὑπομένων; καὶ εἰπέν μοι· οὗτος ὁ γέρων ὃν ὅρφας πρεσβύτερος ἦν, καὶ δτε ἔτρωγεν καὶ ἔπινεν, τότε ἐλειτούργει τῷ θεῷ. <sup>35</sup> καὶ ίδον ἐκεῖ

<sup>33</sup> Syriaca: And I, Paul, when I saw these things, wept over the human kind, that there was so much torment for them. And the angel answered and said unto me: Wherefore dost thou weep? why, art thou more merciful than God? And I said: God forbid, O my Lord; for God is good and long-suffering unto the sons of men, and he leaves every one of them to his own will, and he walks as he pleases.

<sup>34</sup> δυῶν ex utroque est, item γονάτου. Syriaca: And I looked again, and saw a river, which was more terrific than the other river. And the angels were bearing off an old man, and they sunk him in the river up to the knees. And there came a minister from the angels, and he held in his hand an iron pitchfork, and it had three tines, and they were extracting the entrails of that old man from the mouth. Then I said to the angel who was with me: What are these torments with which they are tormenting this one? and how bitter they are! And the angel said unto me: This was a priest, and he did not fulfil his ministry as he ought. He ceased not from committing adultery every day. He ate and drank and committed fornication, and the rule of his office he did not fulfil, no, not for a single day.

<sup>35</sup> ζώσεως: ita Monac, η eraso inter ζω et σε; Amb ζωνήσεως | αὐτῷ: hoc spiritu ipsi codices | ἀγαθοσύνῃ: ita uterque. Syriaca: Again I looked, and saw another old man, whom four angels were carrying off in a severe manner and at a rapid run, and they sunk him up to the knees in that river of fire; and they allowed him not to say: Lord, have mercy upon me; but tormented him with rigour. And I said to the angel who was with me: Who is this, O my Lord?

ἔτερον γέροντα φερόμενον ὑπὸ τεσσάρων ἀγγέλων σπουδαῖως· καὶ ἐιβαλλον αὐτὸν ἐ, τῷ πυρίῳ ποταμῷ ἔως τῆς ζώσεως, καὶ ἐφλέγετο δεινῶς ὑπὸ ἀστραπῶν. καὶ εἶπον τῷ ἀγγελῷ· τίς ἐστιν οὗτος, κύριε; καὶ εἶπέν μοι· εὗτος ὁ ὄρφος ἐπίσκοπος ἡν, καὶ τὸ μὲν ὄντα ἐκεῖνο ἐπησπάσαστο εἰναι αὐτῷ, τῇ δὲ ἀγαθοσύνῃ τοῦ θεοῦ οὐ περιεπάτησεν, κρίσιν δικαιάνει οὐκ ἔκρινεν, χήραν καὶ ὀρφανὸν οὐκ ἡλέησεν, οὐδὲ τὴν ἀγαπητικὸν οὐδὲ φιλόξενος· νῦν δὲ ἀπεδόθη αὐτῷ κατὰ τὰ ἔργα αὐτοῦ. <sup>36</sup> καὶ ἔβλεψα, καὶ θεον μέσον τοῦ ποταμοῦ ἔτερον ἀνθρώπον ἔνις ἀμφαλεῦ ἔχοντα τὰς χεῖρας ἐλαύατους, καὶ σκύληρες ἀνήρχοντο διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἀγγελον· τίς ἐστιν οὗτος, κύριε; καὶ εἶπέν μοι· εὗτος ὁ βιάτεις διάκονος ἡν, οὗτος ἐτραγόν καὶ ἐπινειν καὶ δηκόνει τῷ θεῷ. <sup>37</sup> καὶ οὐδὲν εἰς ἔτερον τόπον, ἔθα

And he said unto me: O my son, this was a bishop, and he did not pasture well his flock, but made for himself a name in eating and drinking and pleasures; and he remembered not the grace by which I set him over it, and accounted him worthy of the great work, that he should be a shepherd; and he did not judge one righteous judgment, nor had he mercy on the orphans and the widows.

<sup>36</sup> ὀλαιμάτους: ita prorsus codd. Syriaca: And I saw there another man, sunk up to his chin, and he wallowed in blood, and worms were coming out of his mouth; and he was weeping in bitterness, and he was crying out and saying: O Lord, have mercy upon me. And this torment was more severe than all the other torments. And I said to the angel who was with me: Who is this, my Lord? And he said unto me: This was a deacon, and he was wont to eat the sacrament, not according to rule, but with the gluttony of bread; and he did nothing good before God a single day, but committed adultery. Therefore they shew no mercy unto him, and his torments also are without mercy. Quae iam sequuntur, in Graecis locum non habent. Again I saw a man in severe distress, and they cast him into the river of fire. And there came to him an angel, one who presided over the torments, and he held in his hand pincers of fire, very sharp; and he was cutting off the lips of that man, little by little. And when I beheld, I. Paul, wept; and I said unto the angel who was with me: What has this one done? And he said unto me: This one was a render and a teacher in the world, but he would not himself keep one of the words which he taught; and he died and had not repented. For this reason they torment him. Again I saw another place in which there was devouring fire and a worm, and many men and women were cast into it, and that worm was gnawing and devouring without mercy. And I said to the angel: Who are these, my Lord? And he said unto me: Dost thou see, Paul? These are those who took usury, and placed their hope in their riches, and trusted not in the Lord, that he should be unto them a Saviour; and they died without repentance, and came to this dreadful and bitter torment.

<sup>37</sup> χρνομένους: codd. χρνόμενος | τῶν πλησ. αὐτῶν: codicum scriptura. est

ἥν τεῖχος χαλκοῦ πεπυρωμένον, καὶ ἔσωθεν αὐτοῦ ἄνδρας καὶ γυναικας κατεσθίσαταις τὰς γλώσσας αὐτῶν, δεινῶς κρινομένους. καὶ ἐπεράτησα τὸν ἄγγελον· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ καταλαλοῦντες εἰς τὴν ἐκκλησίαν τῶν πλησίον αὐτῶν καὶ μὴ προσέχοντες ἔσταις τὸν λόγον τοῦ θεοῦ. <sup>38</sup> καὶ ἐπέβλεψα, καὶ οἶδον βίθυνον αἵματωμένον. καὶ εἶπον· τί ἔστιν ὁ βίθυνος οὗτος; καὶ εἶπέν μοι· οὗτος ἔστιν ὁ τόπος ἐνθα βλήσκονται οἱ φάρμακοι καὶ γέντες, καὶ οἱ πόρνοι καὶ οἱ μοιχοί, καὶ οἱ πνίγοντες χήρας καὶ ἀρφανούς. <sup>39</sup> καὶ εἶδον εἰς ἔτερον τόπον γυναικας φορούσας μέλανα καὶ ἀπαγομένας ἐν τόπῳ σκοτινῷ. καὶ ἤρωτησα· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· αὗται εἰσιν αἱ οὐκ ἤκουσαν τῶν γονῶν αὐτῶν, ὀλλὰ πρὸ τῶν γάμων ἐμίαναν τὴν παρθενίαν αὐτῶν. <sup>40</sup> καὶ εἶδον γυναικας φορούσας στο-

τὸν πληγ. αὐτὸν, ex qua τὸν ferri poterat, sed τὸν praestare videbatur. Syriaca: And again he shewed unto me a very distressing place, and more severe than the former one; for there were there men and women gnawing their tongues. And I said unto the angel who was with me: Who are these, my Lord? And he said: These are they who whispered together in church, in the time of the service of the holy ordinances, and listened not to the words of God, but talked idle words, and who forsook the converse with God; and they died without repentance.

<sup>38</sup> τί ἔστιν: ita codices | οὗτος; καὶ εἶπ. μοι: haec a scriptore ab οὗτος ad οὗτος translilicente omissa visa sunt | βλήσκονται: ita codd. Formam ἐπιβλήσκομαι cum similibus compositis apud recentiores inveniri constat. Syriaca: And again I saw another deep, from which issue forth torments; and I saw in it men and women tormented without mercy, some of them up to their lips, and some up to their hand. And I said to the angel: What are these? And he said unto me: These are witches and wizards, who ceased not from their sorceries, till they departed out of the world.

<sup>39</sup> et <sup>40</sup> ἐπιστήκονται: codd. ἐπεστήκονται | ἀνιλέως ἐπλησσαν: cdd. ἀνηλέως ἐπλησσεν. Idem τίμων pro ὑμῖν. Syriaca h. l. scripta Graecis parum respondent: And I saw again, over on the other side of them, bitter darkness, and there were in it men whose cry rose up unceasingly; and they were crying out and saying: O Lord, have mercy on us, for now we have known the time of repentance. And those angels yet the more tormented them, saying: There is no place for repentance. Had you repented before death, you might perhaps have been accepted. And I, Paul, groaned and wept, and I said: Woe unto you, O wicked ones; wherefore were you born into the world? And he answered and said unto me: It is more needful to weep for the patriarchs and the metropolitans and the bishops; and weep thou over priests and over deacons; for they have all done iniquity, and yet more over lovers of moneys. They loved the torments into which they have fallen, and shewed no mercy; and to them also no mercy comes,

λας λευκας, τυφλος; δε ευσας, και επιστήκοντας επάνω ὀβελίσκων πυρίνων, και ἄγγελος ἀνιλέως ἐπλησσεν αὐτας λέγων· νῦν ἐγνώκατε ποῦ ἔστε· ἀναγινωσκομένων ὑμῖν τῶν γραφῶν οὐ συνήκατε. και εἶπεν πρός με ὁ ἄγγελος· αὐταί εἰσιν αἱ φθείρασαι ἑαυτάς και τὰ βρέφη αὐτῶν ἀποκτείνασαι. ήλθον οὖν τὰ βρέφη κράζοντα· ἐκδίκησον ἡμᾶς· ἐκ τῶν μητέρων ἡμῶν. και ἐδόθησαν αὐτὰ ἄγγελοι ἀπενεχθῆναι αὐτὰ εἰς εὐρύχωρον τόπον, τοὺς δὲ γονεῖς αὐτῶν εἰς αἰώνιον πῦρ.

<sup>41</sup> **Καὶ ἐπῆρεν με ὁ ἄγγελος ἐκ τούτων τῶν κολάσεων καὶ ἐστησέν με ἐπάνω φρέσατος, ὃ εἶχεν ἐπὶ τοῦ στόματος αὐτοῦ σφραγίδας ἐπτά. και εἶπεν ὁ ἄγγελος, ὃς ἦν μετ' ἐμοῦ, πρὸς τὸν ἄγγελὸν τὸν ἐπὶ τοῦ φρέσατος τοῦ τόπου ἔκεινου· ἀγείξον τὸ φρέαρ, ἵνα ἰδῃ ὁ ἀγαπητὸς τοῦ θεοῦ Πλούτος, ὅτι ἐδόθη αὐτῷ ἔξουσία θεωρῆσαι τὰς κολάσεις. και εἶπέν μοι ὁ ἄγγελος τοῦ τόπου· στὴνι μακράν, μέχρις ἀν ἀνοίξω τὰς σφραγίδας. και ἀνοίξαντος αὐτοῦ ἐξῆλθεν δυσωδία, ἦν οὐκέτι ἐπενεγκεῖν. και πλη-**

but they are tormented severalfold; for they have lost the time of repentance. But God is merciful, who hath left every man to his own will; and they therefore deserve bitter torments.

<sup>41</sup> οὐχ ἦν suppleximus; in cdd. enim nil nisi ἦν ἐπενεγκεῖν scriptum est | οὐχ ὡμολόγησαν (Amb. ὁμολ.): uterque οὐχ pro οὐχ | καὶ ὅτι οὐχ: ὅτι suppleximus. Οὐχ h. l. et anta ἐστὶν ita positum est ut ex iis quae praecedunt: οὐχ ὡμολόγησαν, absque negatione ὡμολόγησαν vel potius ἐλάγον huc supplendum sit | βλήσονται: vide ad sect. 88. Syriaca: And when I was weeping over those things, the angel said unto me: Art thou crazy, Paul? As yet, thou hast not seen bitter torments. Then he carried me to the west, where all the torments were made ready, and he stationed me upon a well, and I saw that the well was sealed with three seals. And the angel who was with me answered and said unto me: Paul, dost thou see this well? Then he said to the angel who stood over the mouth of the well: Open this well for Paul, beloved of our Lord; for our Lord hath given unto him permission that he should see both all the enjoyments and blessings of the righteous, and all the woes and torments of sinners. Then the angel answered and said unto us: Then stand afar off, that the odour of the stench may not reach thee. And when he opened the well, there came forth from it the odour of much stench. And the angel who was with me said unto me, that as for every one who is cast into this well, there will be no remembrance of him, neither with God nor with angels. And I said to the angel who was with me: My Lord, who are these that deserve this pit? And he said unto me: Those who do not confess Jesus Christ nor his resurrection nor his humanity, but consider him as all mortals, and who say that the sacrament of the body of our Lord is bread.

σιάσας τοῦ τόπου ἵδιον τὸ φρέαρ ἐκεῖνο σκότους καὶ ζόφους πε-  
πληρωμάνον, καὶ πολλὴν στενοχωρίαν ἐν αὐτῷ. καὶ εἰπεν πρὸς  
με ὁ σὺν ἐμοὶ ἄγγελος· οὗτος ὁ τόπος τοῦ φρέατος ὃν ἐράς ἀπό-  
βλητός ἐστιν τῆς δόξης τοῦ θεοῦ, καὶ οὐδεὶς τῶν ἀγγέλων δυσ-  
ωπεῖ ὑπὲρ αὐτῶν· καὶ ὅσοι τούχοι ὀμολόγησαν θεωτόκον τὴν ἀγίαν  
Μαρίαν, καὶ ὅτι εὐχὴ ἐνηρθρώπησεν ἐξ αὐτῆς ὁ κύριος, καὶ ὅτι  
ὁ ἀρτος τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας οὐκ ἐστὶν  
αὐτοῦ σάρξ καὶ αἷμα, ἐν τῷ φρέατι τούτῳ βλήσκονται· καὶ ὡς  
προεῖπον, οὐδεὶς ἄγγελος δυσωπεῖ ὑπὲρ αὐτῶν. <sup>42</sup> καὶ ἴδιον πρὸς  
δυσμὰς ἡλίου, ἐνθα ἐστὶν ὁ κλαυθμὸς; καὶ ὁ βρυγμὸς τῶν ὀδόν-  
των, ἀνθρας πολλούς; καὶ γυναικας ἐκεῖ βασανίζεινται· καὶ  
εἰπον τῷ ἀγγελῷ· τίνες οὗτοι, κύριε; καὶ εἰπέν μοι· οὗτοι εἰσιν  
οἱ λέγοντες ὅτι εὐχὴ ἐστὶν ἀνάστασις νεκρῶν· καὶ οὐδέποτε γίνε-  
ται εἰς αὐτοὺς ἔλεος.

<sup>43</sup> Ταῦτα ἀκούσας ἐγὼ ἐκλαυσα πικρῶς. καὶ ἀτενίσας εἰς  
τὸ στερέωμα ἴδον τὸν οὐρανὸν ἀνεῳγότα, καὶ Γαβριὴλ τὸν ἀρ-  
χάγγελον κατελθύντα μετὰ στρατιᾶς ἀγγέλων, οἵτινες ἐγύρευσαν  
πάσας τὰς κολάσεις. καὶ ἴδούτες οἱ ἐν ταῖς κολάσεσιν κρινόμε-  
νοι ἀνεβόηταν πάντες μιᾳ φωνῇ μεγάλῃ· ἐλέησον ἡμᾶς, Γα-  
βριὴλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· ἡκούσαμεν γάρ ὅτι  
ἐστιν κρίσις· ἴδού ἐγνώκαμεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἀρχάγγε-  
λος Γαβριὴλ εἶπεν· Σῇ κύριος, φέ παρίσταμαι, νύκταν καὶ ἥμέ-

<sup>42</sup> Hic nihil est apud Syrum quod respondeat.

<sup>43</sup> νύκταν: ita codd. | δέρη: codicum alter δέει, alter δοει. Syriaca: Then I looked to the west, and behold heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: Have mercy on us; we know that thou didst always offer up supplication in our behalf, while we were in the world, and now the fearful judgment of God hath reached us. And the angel answered and said unto them: Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin, and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy? And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: There shall be weeping and gnashing of teeth. And the angels with me were crying out and saying: O our Lord, have mercy on the work of thy hand, have mercy on thine image.

ραν ἀδιαλείπτως πρεσβεύω ὑπὲρ τοῦ γένους τῶν ἀνθρώπων· ἀλλ' οὐκ ἐποίησάν τι ἀγαθὸν ἐν τῷ βίῳ ὅντες, ὅλλ' ἐν ματαιότητι ἀνήλωσαν τὸν βίον τῆς ζωῆς αὐτῶν. νῦν δὲ κλαύσω κάγῳ σὺν τῷ ἀγαπητῷ Ιανόῳ· ἵσως σπλαγχνισθῇ ὁ ἀγαθὸς κύριος καὶ δῷῃ ὑμῖν ἀνεσιν. ὑπήκουοσαν δὲ μιᾷ φωνῇ ἐλέησον ήμας, κύριε. καὶ προσέπεσον ἐνώπιον τοῦ θεοῦ καὶ λείτευον λέγοντες· ἐλέησον, κύριε, τοὺς υἱοὺς τῶν ἀνθρώπων, οὓς ἐπλασας κατ' εἰκόνα σῆν. <sup>44</sup> καὶ συγεσείσθη ὁ οὐρανὸς ὡς φύλλον, καὶ ἴδον τοὺς καὶ πρεσβυτέρους κειμένους ἐπὶ πρόσωπον, καὶ ἴδον τὸ θυσιαστήριον καὶ τὸν θρόνον καὶ τὸ καταπέτασμα, καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ· καὶ ἴδον τὸν υἱὸν τοῦ θεοῦ μετὰ δόξης καὶ ἵσχυός πολλῆς κατερχόμενον ἐπὶ τῆς γῆς· καὶ ὡς ἐγένετο ὁ θεὸς τῆς σάλπιγγος, ἀνεβήσαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· ἐλέησον ήμας, υἱὲ τοῦ θεοῦ· σοὶ γὰρ ἐδόθη ἐξουσία τῶν οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἥλθεν φωνὴ λέγουσα· ποιῶν ἔργων ἀγαθὸν ἐπαιήσατε, ὅτι αἰτεῖσθε ἀνάπτωσιν; ἐπράξατε ὡς ηθελήσατε καὶ οὐκ ἐμετανοήσατε, ἀλλ' ἐν ἀστωτίαις τὸν βίον ὑμῶν ἀνηλώσατε. νῦν δὲ διὰ Γαβριὴλ τὸν ἄγγελον τῆς δικαιοσύνης μου καὶ διὰ Ιανόν τὸν ἀγαπητόν μου διδομεὶ ὑμῖν νύκταν καὶ τὴν ἡμέραν τῆς ἀγίας κυριακῆς, ἐν τῇ ἡγέθην ἐκ νεκρῶν, εἰς ἀνάπτωσιν. καὶ ἀνεβήσαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· εὐλογοῦμέν σε, υἱὲ τοῦ θεοῦ τοῦ ζῶντος· βελτιῶν ἡμῖν τὸ οἰκούμενον ἀνάπτωσις· τῇ τὴν ζωὴν τὴν ἐξήσταμεν ἐν τῷ κόσμῳ πολιτευόμενοι.

<sup>44</sup> ἐμετανοήσατε: ita codices, item rursus νύκταν | τῇ γέρειν reposuimus pro τῇ γέρει, quod uterque codex praebet. Ex Syro interprete haec tantum hoc spectant: And when these things took place, I, Paul, stood confounded, and I saw the heavens shaking, like trees before the wind. And the gates were opened, and I saw our Lord coming with an escort on the clouds of heaven; and the odour of incense went forth before him from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels were crying out and speaking with them. And I heard the voice of our Lord, saying: What do my glorious angels desire? And the angels answered and said: Plenitude of thy mercy unto the sons of men. Then all those who were in the torments lifted up their voice and said: O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands.

<sup>45</sup> Καὶ μετὰ ταῦτα λέγει μοι ὁ ἄγγελος· Ἰδού, ἵδε πάσας τὰς κολάσεις· δεῦρο ἀκολούθει μοι, ἵνα σε ἀπάγω εἰς τὸν παράδεισον, καὶ μεταβάλλῃς τὴν ψυχήν σου τῇ θεωρίᾳ τῶν δικαίων· πολλοὶ γάρ ἐπιθυμούσιν τοῦ ἀσπάσασθαι σε. καὶ ἐλαβέν με ἐν ἑιπῇ τοῦ πνεύματος, καὶ εἰσήγαγέν με εἰς τὸν παράδεισον. καὶ λέγει μοι· σύτος ἐστιν ὁ παράδεισος, ἵνθι παρέβησαν Ἀδάμ καὶ ἡ Εὔα. καὶ ἴδον ἐκεῖ δένδρον παμμεγέθη ὡραῖον, ἐν τῷ ἐπανεπαύετο τὸ πνεῦμα τὸ ἄγιον, καὶ ἐκ τῆς ἕισης αὐτοῦ ἐξήρχετο πᾶν εὐώδεστατον ὕδωρ, μεριζόμενον εἰς τέσσαρα ἀρύγματα. καὶ εἰπα τῷ ἀγγέλῳ· κύριε, τί ἐστιν τοῦτο τὸ δένδρον, ὅτι ἐξήρχεται ἐξ αὐτοῦ πολὺ πλήθος τοῦ ὕδατος τούτου, καὶ ποὺ προχωρεῖ; καὶ ἀποκριθεὶς εἶπέν μοι· πρὶν γενέσθαι τὸν οὐρανὸν καὶ τὴν γῆν διεμέρισεν αὐτὰ εἰς τέσσαρας ἀρχὰς καὶ κεφαλάς, ὡν τὰ ὀνόματά εἰσιν Φεισῶν, Γεῶν, Τίγρεων, Ἐφράτης. καὶ κατήσας με πάλιν τὴς χειρὸς ἐπήγαγέν με πλησίον τοῦ ἔνθετον τῆς γωλῆσεως ἀγαθοῦ καὶ πονηροῦ. καὶ λέγει μοι· τοῦτο ἐστιν τὸ δένδρον δὶς οὐ ὁ θάνατος εἰσήλθεν εἰς τὸν κόσμον, καὶ ἐκ τοῦ καρποῦ αὐτοῦ ἐλαβεν Ἀδάμ παρὰ τὴς γυναικὸς αὐτοῦ καὶ ἐφαγεν, καὶ λατέπον ἐξεβλήθησαν ἐντεύθεν. καὶ ὑπεδειξέν μοι ἐτερον δένδρον τὴς ζωῆς, καὶ εἶπέν μοι· τοῦτο φυλάττευσιν Χερούβιμ καὶ ἡ φλεγίη ἐσμφαίσα. <sup>46</sup> ἐμού δὲ προσέχοντος τῷ ἔνθετῳ καὶ θαυμάζοντος, ἴδον γυναικα ἀπὸ μακράθεν ἐρχομένη, καὶ πλήθος ἀγγέλων ὑμνούντων αὐτήν. καὶ ἐπηρώτησα τὸν ἄγγελον· τίς ἐστιν αὕτη, κύριε, ἡ ἐν τεσσαύτῃ τιμῇ καὶ ὀραιότητι; καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστιν ἡ ἀγία Μαρία ἡ μήτηρ τοῦ κυρίου. καὶ ἐλθεύσα τὴν πάσαστό με λέγουσα· χαίρεις, Παῦλε, ἀγαπητέ τοῦ Θεοῦ καὶ τῶν ἀγγέλων καὶ τῶν ἀνθρώπων· σὺ τὸν λόγον τοῦ Θεοῦ κατέγγειλας ἐν τῷ κόσμῳ, καὶ ἐκκλησίας συνέστησας, καὶ μαρτυρεύσιν σοι πάντες σί σιθίντες διὰ σοῦ· ξυσθέντες γάρ ἀπὲ τῆς πλάνης τῶν εἰδώλων διὰ τὴς σῆς διδασκαλίας ἐρχονται ἐταύθα.

<sup>45</sup> δένδρ. παμμεγέθη· sic uterque | φεισῶν correximus pro φισῶν. Intacta reliquum est γεῶν (quod γηῶν edi solet) et ἐφράτης (quam scripturam etiam codex B in Apocalypsi utroque loco tuerit). Syrus haec non habet, nec magis quae sectionibus 46 et 47 leguntur.

<sup>46</sup> ἐπηρώτησα Μονας; ἐπερώτησα Αμβ; μαρτυρ. σοι· Μονας σου pro σοι, Αμβ plane omittit | τῆς σῆς· σῆς supplevimus.

με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ, ἐκελησιῶν τὸ καύχημα καὶ ἀγγελῶν πρόσχημα. καὶ τὴρώτησα· τίνες ἔστε ὑμεῖς; καὶ ὁ πρῶτος εἶπεν· ἐγώ εἰμι Ἡσαΐας, ὃν ἐπρησεν Μανασσῆς ἐν ἔυλινῳ πριόνι. καὶ ὁ δεύτερος εἶπεν· ἐγώ εἰμι Ἰερεμίας, ὃν ἐλιθοβόλησαν οἱ Ἰουδαῖοι, ἀλλ’ ἔμειναν πυρούμενοι τῷ αἰώνιῷ πυρί. καὶ ὁ τρίτος εἶπεν· ἐγώ εἰμι Ἰεζεκιήλ, ὃν ἐπειραν οἱ χριστοκτόνοι· ταῦτα πάντα ὑπεμείναμεν, καὶ τὴν λιθίνην καρδίαν τῶν Ἰουδαίων οὐκ ἡδυνήθημεν ἐπιστρέψαι. καὶ ἐρριψα ἑαυτὸν ἐπὶ πρόσωπον, δεόμενος τῆς ἀγαθότητος τοῦ θεοῦ, ὅτι ἐποίησεν ἔλεος μετ’ ἐμοῦ λυτρωσάμενος ἐκ τοῦ γένους τῶν Ἐβραίων. καὶ ἥλθεν φωνὴ λέγουσα· μακάριος εἶ σύ, Παῦλε, ἀγαπητὲ τοῦ θεοῦ, καὶ μακάριος οἱ πιστεύσαντες διὰ σοῦ εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι αὐτοῖς ἡτομάσθη ἡ αἰώνιος ζωή.

<sup>50</sup> "Ετι ταύτης τῆς φωνῆς λεγούσης ἥλθεν ἄλλος κράξων· μακάριος εἶ, Παῦλε. καὶ ἐπερώτησα τὸν ἀγγελὸν· τίς ἔστιν

said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

<sup>50</sup> Syriaca: And I saw another old man, saying unto me: Peace be unto thee, O Paul. And I said unto the angel who was with me: Who is this old man, my master? And he himself said to me: I am Noah, of the ark of the flood. I was six hundred years old; when I was building the ark for all flesh; and I ceased not to tell the sons of men: Repent of your evil deeds, for behold a flood cometh, and it will destroy you. And they saw that I prayed by night and day for them; bread I ate not in quietness, and the hair of my head I shaved not; and I hoped that peradventure God would shew mercy unto the work of his hands and not destroy it. But they repented not and considered not.

καὶ οἵ ὧν καὶ πρᾶος; καὶ ἀποκριθεὶς εἶπέν μοι· κλαύσαι με δεῖ  
ὑπὲρ πάντα ἀνθρωπὸν, ὅτι μόχθον κατέβαλλον εἰς λαὸν ἀσύνετον,  
καὶ καρπὸν οὐκ ἥγεγκαν· καὶ βλέπω τὰ πρόβατα ἀπερ ἐποίμαν-  
νον ἐσκορπισμένα, καὶ ὃ μόχθος ὃν ἐμόχθησα διὰ τοὺς υἱοὺς  
Ἰσραὴλ εἰς οὐδέν ἔλογίσθη· καὶ τὰς δυνάμεις καὶ στρατιὰς Ἰδον  
ἔμεσῷ αὐτῶν, καὶ οὐ συνῆκαν· καὶ βλέπω τοὺς ἐξ ἐθνῶν προσ-  
κυνοῦντας καὶ πιστεύσαντας διὰ τοῦ λόγου σου καὶ ἐπιστρέψαν-  
τας καὶ ἐρχομένους ἐνταῦθα, καὶ ἐκ τοῦ λαοῦ μεν τοῦ τοσούτου  
οὐδεὶς συνῆκεν. οἵτε γὰρ ἐκρέμασαν τὸν υἱὸν τοῦ θεοῦ οἱ Ἰουδαῖοι  
ἐπὶ τοῦ σταυροῦ, πάντες οἱ ἄγγελοι καὶ ἀρχάγγελοι καὶ οἱ δί-  
καιοι καὶ πᾶσα κτίσις ἡ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ κα-  
ταχθονίων ἐκόψαντο καὶ ἐθρήνησαν κοπετὸν μέγαν· οἱ δὲ ἀσεβεῖς  
καὶ παράφρονες Ἰουδαῖοι οὐ συνῆκαν· διότι ἡτοιμάσθη αὐτοῖς  
τὸ πῦρ τὸ αἰώνιον καὶ σκώληξ ὁ ἀκοίμητος.

¶  
“<sup>44</sup> Εἳ τούτου λαλοῦντος ἡλθον ἄλλοι τρεῖς καὶ ἡσπάσαντό

<sup>44</sup> πρίονι: hoc accentu notatum. Syriaca: And while he was talking, there came unto me twelve others, saying unto me: Art thou Paul, who was called Saul? We have heard before God a good remembrance of thee. Then I said: Who are ye, my masters? tell me. The first one answered and said: I am Isaiah, the distinguished prophet; and Manasseh the son of Hezekiah, saved me through with a wood-saw. And another answered and said: I am Ezekiel, the son of Buzi, he whom the Jews dragged on the mountain until the brains of my head went out. And all of us, my son, died in this way, and not one of us by a natural death. God constrained us, that we should turn Israel; and every one of us, in some way, they tormented. O Paul, blessed is the people that repents through thee, and blessed is the generation whose minister thou art. And one of them answered and said unto me: My son, I received angels into my house as strangers, and the sons of the city came to take them away from me by force, for wantonness; and I gave them my two daughters, who were virgins, and said unto them: Do unto them as you please; lo, the two know not a man, and to these men do no wickedness; and they listened not unto me. And lo, thou seest, Paul, that every evil-doer is thus rewarded.

Hinc Syrus addit sectionem de Jobo, quae in Graecis non legitur. Constat his: And after these things I saw there coming towards me another old man, whose face and looks shone very brightly, like an angel; and his angel before him, singing and praising. And I said to the angel who was with me: Then, my master, as for every one of the saints, the angel who guideth him in the world is here with him praising; and wherever he goeth, he walketh before him; and the angels and saints have a love that cannot be divided. From the day that they do the will of God, they do not separate from them; and in every place where they sojourn, the praise of the Lord is in their mouth. Then I inquired of the angel who was with me: Who is this old man, master? And he

με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ, ἐκκλησιῶν τὸ καύχημα καὶ ἀγγελῶν πρόσχημα. καὶ ἡρώτησα· τίνες ἔστε ὑμεῖς; καὶ ὁ πρώτος εἶπεν· ἐγώ εἰμι Ἡσαΐας, ὃν ἐπέρησεν Μανασσῆς ἐν ξυλίνῳ πριόνι. καὶ ὁ δεύτερος εἶπεν· ἐγώ εἰμι Ἰερεμίας, ὃν ἐλιθοβόλησαν οἱ Ἰουδαῖοι, ἀλλ' ἔμειναν πυρούμενοι τῷ αἰώνιῳ πυρί. καὶ ὁ τρίτος εἶπεν· ἐγώ εἰμι Ἰεζεκήλ, ὃν ἐπειραν οἱ χριστοκτόνοι· ταῦτα πάντα ὑπεμείναμεν, καὶ τὴν λιθίνην καρδίαν τῶν Ἰουδαίων οὐκ ἡδυνήθημεν ἐπιστρέψαι. καὶ ἐρρίψα ἔσυτὸν ἐπὶ πρόσωπον, δεόμενος τῆς ἀγαθότητος τοῦ θεοῦ, ὃτι ἐποίησεν Ἐλεος μετ' ἐμοῦ λυτρωσάμενος ἐκ τοῦ γένους τῶν Ἐβραίων. καὶ ἡλθεν φωνὴ λέγουσα· μακάριος εἰ σύ, Παῦλε, ἀγαπητὲ τοῦ θεοῦ, καὶ μακάριος οἱ πιστεύσαντες διὰ σοῦ εἰς τὸ ὄνομα τοῦ χυρού τῆμῶν Ἰησοῦ Χριστοῦ, ὃτι αὐτοῖς ἡτοιμάσθη ἡ αἰώνιος ζωὴ.

<sup>50</sup> Ἐτι ταύτης τῆς φωνῆς λεγούσης ἤλθεν ἀλλος κράξων· μακάριος εἰ, Παῦλε. καὶ ἐπερώτησα τὸν ἀγγελὸν· τίς ἔστιν

said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

<sup>50</sup> Syriaca: And I saw another old man, saying unto me: Peace be unto thee, O Paul. And I said unto the angel who was with me: Who is this old man, my master? And he himself said to me: I am Noah, of the ark of the flood. I was six hundred years old, when I was building the ark for all flesh; and I ceased not to tell the sons of men: Repent of your evil deeds, for behold a flood cometh, and it will destroy you. And they saw that I prayed by night and day for them; bread I ate not in quietness, and the hair of my head I shaved not; and I hoped that peradventure God would shew mercy unto the work of his hands and not destroy it. But they repented not and considered not.

οὗτος, κύριε; καὶ εἰπέν μοι· οὗτός ἐστιν Νῶε ὁ ἐν τῷ καιρῷ τοῦ κατακλυσμοῦ. καὶ ἀσπασάμενοι ἀλλήλους, ἡρώτησα αὐτόν· τίς εἰ; καὶ εἰπέν μοι· ἐγώ εἰμι Νῶε ὁ ἐν ἐκατὸν ἑτεσιν κτίσας τὴν κιβωτόν, καὶ μὴ ἀποδυσάμενος ὃν ἐφόρουν χιτῶνα μηδὲ ἔυρησάμενος τὴν κεφαλήν μου, ἀλλὰ καὶ ἐγκράτειαν ἀσκήσας οὐκ ἐπλησίασα τῇ γυναικὶ μου, καὶ εἰς τὰ ἐκατὸν ἑτη ὁ χιτών μου οὐκ ἐρυπώθη, καὶ τὴν θρήνον τῆς κεφαλῆς μου οὐκ ἐλαττώθη· καὶ οὐκ ἐπαυσάμην τοῖς ἀνθρώποις κηρύσσειν· μετανοεῖτε· ίδού γάρ κατακλυσμὸς ἔρχεται. καὶ οὐδεὶς συνῆκεν, ἀλλὰ πάντες ἐξεμυκτήριζόν με, μὴ φειδόμενοι τῶν ἀνομιῶν αὐτῶν, ἵνας οὐ τὴλθεν τὸ θνάτωρ τοῦ κατακλυσμοῦ καὶ ἀπώλεσε πάντας.

<sup>51</sup> Καὶ ἀποβλέψας ίδον ἄλλους δύο ἀπὸ μακρόθεν. καὶ ἐπε-

<sup>51</sup> ἐνώχ καὶ τήλας: rectius apud Syrum de Helia et Elisa scribi videtur. Ceterum post verba ἐπὶ τὴν γῆν pauca tantum periisse, ut per se probabile est, ita ex Syro intelligitur. Post Heliae enim orationem ille angelum a Paulo discessisse significat et Paulum sibi ipsi esse redditum. Quid praeterea ex Syro ad Graecum textum supplendum faciat dubium est; Syrus enim ea quae de libello Pauli sub fundamento domus Tarsi invento ab initio Graeci textus scripta sunt ad finem narrationis transtulit, quemadmodum iam supra ad sect. 2. dictum est et infra accuratius indicabitur. Legitur autem sectio 51. in Syro sic: And after these things I saw two coming unto me; and the angel who was with me said unto me: These are Elijah and Elisha. And they came unto me and inquired after my health; and Elijah said unto me, while rejoicing with me: I prayed before God concerning the people of Israel, and it rained not upon them rain for three years and six months; for their iniquity was great. I spake unto them, and they would not hear me. And I remembered that whatever a man asks, the Lord granteth it unto him; as David the prophet hath said: The Lord is nigh unto those who call upon him in truth; and he performeth the will of them that fear him. And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation and those thou teachest are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him. Then he departed from me.

And the angel who was with me led me forth, and said unto me: Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men. (Quae iam sequuntur, potius ab interprete inventa quam translatā videntur.) And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery; but I wrote it, and deposited it under the ground and the foundation of the house of a certain faithful man, with whom I used to be in Tarsus, a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he unto me: Paul, have we shewn all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send and disclose, concer-

ἄκουσον τῆς φωνῆς μου καὶ διδαξόν με περὶ τῆς ἐλεύσεως σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ οὐρανὸς καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκάλυψόν μοι πάντα. Θαρρῶ γὰρ ὅτι ὑπακούεις τῷ δούλῳ σου.

<sup>2</sup> Καὶ ἐποίησα ἡμέρας ἐπτά προσευχόμενος, καὶ μετὰ ταῦτα νεφελὴ φωτεινὴ ἥρπασέν με ἀπὸ τοῦ ὅρους καὶ ἐστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψόν, δοῦλε τοῦ θεοῦ Ἰωάννη, καὶ γνῶθι. καὶ ἀναβλέψας εἶδον ἀνεργότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἔνδοθεν τοῦ οὐρανοῦ ὄσμὴ ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαπε | δοῦλόν (Ε ἀνέξιον δοῦ) σου: Οι om σου | ἄκουσον: Φ εἰσάκουσον | Α om τῆς φωνῆς | καὶ διδ. με περὶ τῆς Δλ. σου (Ε ἀγίας σου Δλ. et add καὶ περὶ τῶν ἐσχάτων τίμερῶν): Φ om | δταν (Ε praem δταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διάβολος καὶ) μέλλῃς (D μέλλεις) ἥρχ. (D εἰσέρχ.) ἐπὶ τῆς γῆς (Ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθαι) ὁ οὐρ. καὶ ἡ γῆ (C om κ. ἡ γῆ) - - τί μέλλουσι (C πῶς ἡ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἔκειν. cum DC: Ε τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, Φ καὶ (δ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ ὑπάλασσα τί μέλλουν γενέσθαι ἐν τῷ καιρῷ ἔκεινε, Α καὶ τί μέλλει γενέσθαι. ἐν τοῖς καιρ. ἔκεινοις | ἀποκ. (Α καὶ ἀπ.) μ. πάντα (Ε περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ οὐροῦ καὶ τῆς σελήνης καὶ τῶν ἀστέρων | Θαρρ. γὰρ (Ε add εἰς στ δέσποτα): Α δτι Θαρρ., Ν Θαρρ | δτι μ. τῷ δούλῳ (Ita DE; C τὸν δούλον) σου (C σόν): Α πάντοτε εἰσακούεις μου τοῦ δούλου σου, Φ (certe Birchlio teste) ὑπακούέις μου ὡς δοῦλος σου

\* καὶ ἐποίησα cum AD: CEPG καὶ ποκῆσας (C ποιήσαντος) | καὶ με. ταῦτα: Ε εὐθέως, Φ ίδον | νεφ. φωτεινὴ (F φωτὸς) ἥρπ. με ἀπ. τ. δρ. κ. ἐστ. με (F om ἀπὸ usque ἐστ. με) usque οὐρανοῦ cum AD(F)G: C ἥρπασάν (sic) με ἀπ. τ. δρ. κ. ἐστησέν με ετο; Ε ἥρπασέ με ἐν νεφέλῃ καὶ παρέστησέ με πρὸ προσώπ. αὐτοῦ. B post ἡμὲν τὴν Ἰεστήτην (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἐπτὰ νηστίᾳ καὶ ἀγρυπνίᾳς, περιευχόμενος τῷ ἡδῷ ἵνα πλατύτερον δείξῃ ἡμέν τὸ ἀπόρρητα τῆς συντελείας τοῦ αἰῶνος. καὶ ίδον ἥλθεν νεφέλῃ φωτεινῇ καὶ ἥρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίον pro τ. θε.) - γνῶθι (D εἰδέ) cum ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δίκαιοις ίω. καὶ γνῶθι. B ἀνάβλ. καὶ θεώρησον δίκαιοις ίω. | ἀνάβλεψας εἶδον (Ita DEF; A ίδον): C ἀνέβλεψα καὶ ίδον, B καὶ ἀνέτεινα τὸ δύματα καὶ ίδον (cod. οἰδον) | ἀνεῳγότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεῳγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεῳγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανούς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) ξεν. τ. οὐρ. cum CEA: D praem καὶ εἶδον, sed om ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B om | ὄσμη (F ὡς ὄσμη) ἀρ. εὐωδ. (F πλήρης, C πολλή εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nūl nisi εὐωδίας πλήρης, B om οινία | καὶ εἰδ. φωτοχ. (Ε φωταγωγίαν) πολλ. παρὰ (Ε ὑπὲρ) τ. ἥλ. φωτ. (Α σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἥλ. et add (supra om) καὶ ὄσμην ἀρωμάτων, CF σφόδρα {F om} πα. πα. τ. ἥλ. φωτεινοτ.

## IV. APOCALYPSIS IOHANNIS.

Αποκάλυψις τοῦ ἀγίου Ἰωάννου τοῦ θεολόγου.

<sup>1</sup> Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ παρεγενόμην ἐγώ Ἰωάννης μόνος ἐπὶ τὸ ὅρος τὸ Θαβώρ, ἐνθα καὶ τὴν ἔχραντον αὐτοῦ θεότητα ὑπέδειξεν ἡμῖν, καὶ μὴ δυνηθέντος μου στῆναι ἐπεσα ἐπὶ τὴν γῆν καὶ τὴν ηὔξαμην πρὸς κύριον καὶ εἰπον· κύριε ὁ θεός μου, ὁ καταξιώσας με δοῦλόν σου γενέσθαι,

<sup>2</sup> ἀποκάλυψις εἰπει ABCFG: D η ἀποκ., Ε ἀράτησις | τοῦ ἀγίου (ιτα CD; B add καὶ πανευφήμου ἀποστόλου καὶ εὐαγγελιστοῦ, item FG ἀποστ. καὶ εὐαγγ.) Ιω. τοῦ θεολ. (G add καὶ περὶ τοῦ ἀντιχριστοῦ): Α Ιω ἀποστ. καὶ εὐαγγελ. ἐπιστηθέουσαν τῆγαπτημένου παρθένου τοῦ θεολόγου· περὶ τῆς συντελείας καὶ περὶ τοῦ ἀντιχριστοῦ. Ε τοῦ ἀγ. Ιω. τοῦ θεολ. περὶ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ περὶ τῆς συντελείας.

<sup>3</sup> ἀνάληψις: D (ex errore) ἀποκάλυψιν | παρεγενόμην εἰπει DE: BCFG παραγενόμενος | ἐγώ Ιω.: BF add ὁ θεολόγος | μόνος: BF om | ἐπὶ τὸ ὅρος τὸ (cum DG, item F; E om) θαβώρ (F θαβώριον?): BC ἐν τῷ ὅρει τῷ (C om) θαβώρ | ἐνθα κ. τ. ἄχρ. αὐτ. θεότητα (C θεότηταν) ὑπέδειξ. (D θειέ.) ἡμῖν (C add ἐν γάρ τῷ ὅρει ἔκεινῳ θείειν ἡμῖν τὴν θεότηταν) εἰπει CDFG: B ἐν φῷ ὑπέδειξ. ἡμῖν τὴν θεότητα, Ε om | καὶ μὴ δυν. μου στῆν. ἐπεσα ιακούς εἰπον εἰπει D: Ε καὶ ἔκτεινας τὰς χεῖρας πρὸς τὸν οὐρανὸν εἰπον, C ἐπεσάμην (sed scritptum aut ἐπέσαμεν) ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ ἀνειδόντος μου ἐν τῷ τόπῳ ἔκεινῳ, καὶ ἀτενίσας εἰς τὸν οὐρανὸν καὶ τὰς χεῖράς μου ἐκπετάσας εἰς τὸ ὄψος τοῦ οὐρανοῦ ηὔξαμην πρὸς κύριον καὶ εἰπον, Ι' (item G?) ἀλλότος δέ μου ἐν τῷ τόπῳ ἔκεινῳ, καὶ ἀτενίσας τοῖς ὄφινδαλμοῖς εἰς τὸν οὐρανὸν ηὔξαμην πρ. κύρ. λέγων, Β om ιακούς φίνειν αεκτονία. Α post τοῦ κυρ. ἡμῶν Ἰησ. χριστοῦ sic pergit: ἐπεσον ἐγώ Ιωάνν. ἐπὶ τὴν γῆν, καὶ ἡρα τὰς χεῖράς μου εἰς τὸν οὐρανὸν καὶ τὸ ὅμιλα, καὶ ηὔξαμην πρ. κύρ. τὸν θέον μου καὶ εἰπον | κύριε ὁ θε. μου εἰπει EFG: Α κύρ. μου Ἰησοῦ χριστέ, C κύριε Ἰησοῦ χριστέ, D κύρ. ἡμῶν Ἰησοῦ χριστέ, Ιετ

ᾶκουσον τῆς φωνῆς μου καὶ διδαξόν με περὶ τῆς ἐλεύσεως σου· ὅταν μελλήσῃ ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ οὐρανός καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκάλυψόν μοι πάντα. Θαρρῶ γὰρ ὅτι ὑπακούεις τῷ δούλῳ σου.

<sup>2</sup> Καὶ ἐποίησα ἡμέρας ἐπτά προσευχόμενος, καὶ μετὰ ταῦτα νεφελὴ φωτεινὴ ἥρπασέν με ἀπὸ τοῦ ὄρους καὶ ἐστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἥκουσα φωνῆς λεγούσης μοι· ἀνάβλεψόν, δοῦλε τοῦ θεοῦ Ἰωάννη, καὶ γνῶθι· καὶ ἀναβλέψας εἶδον ἀνεῳγότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἔνδοθεν τοῦ οὐρανοῦ ὁ σμήν ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαδε | δοῦλόν (Ε ἀνάξιον δοῦ.) σου: Ο ομ σου | ἄκουσον: Φ εἰσάκουσον | Α ομ τῆς φωνῆς | καὶ διδ. με περὶ τῆς Δ. σου (Ε ἀγίας σου Δ. et add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): Φ ομ | ὅταν (Ε πρασινὸν δταν μέλλειν ὁ ἀντικείμενος διάβολος καὶ) μέλλεις (Δ μέλλεις) ἥρχ. (Δ εἰσέρχ.) ἐπὶ τῆς γῆς (ita DEF; ΑC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθ.) ὁ οὐρ. καὶ ἡ γῆ (C ομ καὶ γῆ γῆ) - - τί μέλλουσι (C πῶς η τί μέλλη) γεν. ἐν (C ομ) τ. καὶρ. ἐκείν. ειμ DC: Ε τί μέλλη γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, Φ καὶ (δ;) οὐρ. τί μέλλη γεν. καὶ ἡ γῆ καὶ ὑάλασσα τί μέλλουν γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, Α καὶ τί μέλλει γενέσθ. ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (Α καὶ ἀπ.) μ. πάντα (Ε περὶ πάντων τούτων): Α add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ηλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (Ε add εἰς στ δεσποτα): Α δτι θαρρ. | Δ θαρρῶ | δτι ὑπ. τῷ δούλῳ (ita DE; Σ τὸν δοῦλον) σου (C σόν): Α πάντοτε εἰσακούεις μον τοῦ δούλου σου, Φ (certe Birchlio teste) ὑπακούντες μον ὡς δοῦλός σου

<sup>3</sup> καὶ ἐποίησα ειμ AD: CΕFG καὶ ποκῆσας (C ποιήσαντος) | καὶ με. ταῦτα: Ε εὐδέλως, Φ ίδον | νεφ. φωτεινὴ (F φωτδες) ἥρπ. με ἀπ. τ. ὄρ. κ. ἐστ. με (F ομ ἀπὸ usque ἐστ. με) usque οὐρανοῦ ειμ AD(F) G: C ἥρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἐστησέν με εἰς; Ε ἥρπασέ με ἐν νεφελῇ καὶ παρέστησέ με πρὸ προσώπου αὐτοῦ. B post ήμεν τὴν θεότητα (vide sub 1) εἰς περιτ: ἐπὶ ἡμέρας ἐπτά νηστεἴ καὶ ἀγρυπνίαις, πρεσευχόμενος τῷ θεῷ ἵνα πλατύτερον δείξῃ ἡμέν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἰώνος. καὶ ίδον ἡλένει νεφελὴ φωτεινὴ καὶ ἥρπασέ με πρὸ προσώπου τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυριου pro τ. θε.) - γνῶνι (D εἰδος) ειμ ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: Φ ἄκουσον δίκαιε λω. καὶ γνῶνι. B ἀνάβλ. καὶ θεώρησον δίκαιε λω. | ἀνάβλεψας εἶδον (ita DEF; Α ίδον): C ἀνέβλεψα καὶ ίδον, B καὶ ἀνέτεινο τὸ δῆμα καὶ ίδον (εἰδ. οἰδον) | ἀνέωγάτα (B post οὐρ.) τὸν οὐρ. ειμ DB: FE ἀνέωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνέωγάτας (sed C - τα, A post οὐρ.) τοὺς οὐρανούς | καὶ ἐξήρχ. ἀπὸ τῶν (A ομ ἀ. τ.) ἑνδ. τ. οὐρ. ειμ CEA: D πραει καὶ εἶδον, sed ομ ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B οιμ | δσμή (F ὡς δσμή) ἀρ. εὐωδ. (F πλήρης, C πολλῆ εὐωδία, C εὐωδίας πολλού πλήρης μόσχου) ειμ A, item CEF: D nill nisi εὐωδίας πλήρης, B οιμ οιμπία | καὶ εἰδ. φωτοχ. (Ε φωταγωγίαν) πολλ. παρά (Ε ὑπέρ) τ. ηλ. φωτ. (Α σφοδρωτέραν) ειμ ADEG: B καὶ φωτοχ. πο. πα. τ. ηλ. et add (supra οιμ) καὶ δσμήν ἀρωμάτων, CF σφόδρα (F οιμ) πα. τ. ηλ. φωτεινοτ.

πολλὴν σφόδρα παρὰ τὸν ἥλιον φωτεινοτέραν. <sup>3</sup> καὶ πάλιν ἥκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀνέτεινα τὸ ὅμμα, καὶ εἶδον βιβλίον κείμενον, ὃς νομίζειν με, ἐπτὰ δρέων τὸ πάχος αὐτοῦ· τὸ δὲ μῆκος αὐτοῦ νοῦς ἀνθρώπων. εὐ δύναται καταλαβεῖν, ἔχοντα σφραγίδας ἐπτά. καὶ εἶπον· κύριε ὁ θεός μου, ἀποκάλυψόν μοι τί ἔστιν γεγραμμένον ἐν τῷ βιβλίῳ τούτῳ. <sup>4</sup> καὶ ἥκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τοῦτο τὸ βιβλίον ὃ ἐώρακας, γεγραμμένα εἰσὶν τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ καὶ τὰ ἐν τῇ ἀβύσσῳ, καὶ πάσης φύσεως ἀνθρωπίνης κρίματα καὶ δικαιοσύνη. <sup>5</sup> καὶ εἶπον· κύριε, πότε μελ-

<sup>8</sup> καὶ πάλιν ετο· cum ABCD: F καὶ -- ἄκουσον δίκ. ἵω. καὶ θεώρησον, E om | κ. ἀνέτεινα (C - νον) τ. διμ. cum AC; reliqui om | F καὶ ἀναβλέψας εἶδον | ABC θῶν | C om κείμενον | ὃς νομίζειν με cum A: D ὡς νομίζον ἵσον, C ὡς νομίζων, F ὡς ἐνόμιζον (item G additio ἵσον), E nil nisi ὡς, B om, sed vide post | ἐπτ. δρέων (C δρῆ) τὸ πά. αὐτ. cum CDFG; item A τὸ πά. αὐτ. ὡς ἐπτ. δρέων: E ἐπτακοσίων πήχεων τὸ πάχ., B vide post | ἀνθρώπων cum AD, item B (qui totum locum sic habet: οὐ τὸ μῆκ. καὶ τὸ πλάτος καὶ τὸ πάχ. νοῦς ἀνθρ. εtc): CDFG ἀνθρώπων | καταλαβεῖν (CE - βέσται) cum ACEFG: BD κατανοῆσαι | ἔχοντα cum CDFG: AB ἔχων, E ἔχον δὲ | καὶ εἶπον: B καὶ τοῦτο θεασάμενος ἔγω Ἰωάννης εἶπον | κύριε οὐδεὶς ἀποκάλ. μοι cum D, item E omisso ἀποκάλ. μοι, F (et G?) ἀποκάλ. μοι κύριε: AC ἄκουσον τοῦ δούλου σου τῆς φωνῆς κύριε (C om τ. φω. κύρ.) καὶ ἀποκ. μοι, B δέομαι σου κύριε, ἀποκάλυψ. μοι τῷ δούλῳ σου | τί ἔστ. (E εἰσιν) γεγραμμένον (E - μένα, item D) ἐν τ. βι. τούτ. cum ADE; item C τί ἔστ. τὰ ἐν αὐτῷ γεγραμμ., F (et G?) τὸ βιβλίον τοῦτο, B τί ἔστι τὸ βιβλίον ὃ ἐώρακα.

<sup>4</sup> καὶ ἥκ. φω λε. μοι: E om | ἄκ. δίκ. ἵω. cum BCDE: AG om | BC om τοῦτο, E om τοῦτο οὐδεὶς ἐώρακ. (F a verbis ἀποκάλ. μοι κύρ. τὸ βιβλ. τοῦτο περγίτ καὶ πάντα ἐν αὐτῷ γεγραμμ. τὰ ἐν τῷ mediis omissois) | γεγραμμ. εἰσὶν (ita A, C εἰσ. γεγρ., BD ἔστι [D ἔστε] γεγραμμένα): C add ἐν αὐτῷ. De E vide post, de F ante. | τὰ ἐν τῷ (cum BDEFG; AC om) οὐρ. καὶ τὰ (AB om) ἐ. τ. γ. καὶ (CD om) τὰ -- πάσης φύ. ἀνθρ. (cum ACD: BEF πᾶσα φύσις ἀνθρώπων [F - που]) κρίματα (cum AE, D κρίμασιν, BCF κρίμα) κ. δίκ. Post δίκ. Ἰωάννη E sic περγίτ: πάντα τὰ ἐν τῷ οὐρανῷ -- κρίματ. κ. δικ. ἀναγραφόμενα. Ή ρουτ δικαιοσύνη addit: καὶ φανερωθήσονται εἰς τὴν συντέλειαν τοῦ αἰώνος, ἐν τῇ μελλούσῃ κρίσει· κακῶς ὃ προφῆτης δανκῆλ οὐρακεν κριτήριον· ἐκάθισα, καὶ βιβλία ἀνεῳχθησαν (in codice per omnia vitiōissimo scriptum est: ἐκάθιησαι· καὶ βύβλη ἀνεῳχθησαν)· τότε κακίσονται καὶ οἱ δώδεκα ἀπόστολοι κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. Τουτο περγίτ: ὡς δὲ ταῦτα ἥκουσε υπὸ τοῦ κυρίου μου, καὶ πάλιν ἡρώτησα· ὑπόδειξόν μοι, κύριε μου, πότε μέλλῃ γενέσθαι, καὶ τί εἰς (codex τεῖς pro τί εἰς) σημεῖα διαφέρουσιν οἱ καιροὶ καὶ οἱ χρόνοι, ἵνα κάγια ἀναγγελῶ τοῖς ἀδελφοῖς μου τοῖς ἀποστόλοις καὶ πᾶσι τοῖς πιστεύουσιν εἰς τὸ ονομά σου τὸ δῖγιον.

<sup>5</sup> πότε μέλλουσιν (Α μέλλει) ταῦτ. γεν. (D γε. τα., F τα. ἀποκαλυφθῆναι) -- ἔκεινοι εἰμι ACDF (et G): B καὶ ἀπὸ τότε τοῖς μέλλει γενέσθ. | μέλλει: Α

λουσιν ταῦτα γενέσθαι, καὶ τί διαφέρουσιν οἱ καιροὶ ἔκεινοι; καὶ ἦκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· μέλλει τῷ καιρῷ ἔκεινῳ γενέσθαι πλησμονὴ σίτου καὶ οἶνου, οἵα οὐ γέγονεν ἐπὶ τῆς γῆς οὐδὲ οὐ μὴ γένηται ἐώς οὐ ἐλθωσιν οἱ καιροὶ ἔκεινοι. τότε ὁ στάχυς τοῦ σίτου ἔκφυεῖ ἡμιχοίνικον, καὶ ὁ ἀγκῶν τοῦ κλήματος ἔκφυεῖ χιλίους βότρυας, καὶ ὁ βότρυς ἔκφυεῖ ἡμίσταμνον οἶνου· καὶ τοῦ ἐπερχομένου ἔτους οὐ μὴ εὑρεθῇ ἐπὶ προσώπου πάσης τῆς γῆς ἡμιχοίνικον σίτου οὐδὲ ἡμίσταμνος οἶνου.

<sup>6</sup>Καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἦκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε

add γάρ | τῷ: CE ἐν τῷ | οἶνο: A add πολλή, item E (πλήνει οἱ πολλοὶ εορταὶ) ἐπὶ τῆς γῆς (C τὴν γῆν) cum CDE: AFG om | οὐδὲ οὐ μὴ (C οὐδὲ μὴ, F οὐδὲ) γένηται (EF γενήσεται): F add πώποτε (A πώποτε omissis οὐδὲ οὐ μὴ γέν. εἰς επιτο) | ἔως οὐ: A μέχρις ἄν | E τότε γάρ | ἔκφυεῖ πρίμον cum CE: A χύνη, G ἔχειν, DF ἔχειν, B ἔχειν | ἡμιχοίνικον cum A (ἡμιχύνηκον), item D χίνικον: C εἰμιφίνηκον, G ἡμιφόνικον, F ἐπιφόνικος, quae οικεῖα εἰς ἡμιφόνικον corrupta videntur esse. Nec minus corrupta E ἐν μὴ ζαρον σήτου (σίτου εἰςiam G addit), B ἡμισυσκοκήνων | ὁ (A η) ἄγκων (E ἀγήκον) cum ADE: C ὁ κλάδος, F ὁ εἰς στάχυς? B τὸ κλήμα πρὸ ὁ ἄγκων τὸ κλήμα. | ἔκφυει (D φυεῖ) cum CDE, A ποιήσει, F ἔχειτε, B om | ἔκφυεῖ τετρ (D φυεῖ, A εὑρεῖ) cum ACDE: B om (F post ἔχειτε οἱ χιλίους οὐδὲ ἔκφυεῖ) | ἡμίσταμνον cum AC, item F (ἡμισταμνον), DE στάμνον, B ἡμισταμνον | καὶ τοῦ ἐπερχ. ἔτους cum C; F (G?) καὶ εἰς τὸ ἐπερχόμενον ἔτος, D καὶ τὸν ἐπειτα χρόνον, B καὶ τοῦ ἐπερχομένου καιροῦ, E καὶ ἐν τῷ ἐπερχόμενῳ χρόνῳ, A καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τὸ μέλλει γενέσθαι· καὶ ἦκουσα φωνῆς λεγούσης μοι· ἄκουσον, λαύνη· ἔρχομένου τοῦ καιροῦ | ἐπὶ προσώπου (BE-ωπον) πάσης (BD om) τ. γῆς: A om, E post οἶνος ποιεῖ | ἡμιχοίνικον (D οἱμοι χίνικον, C οἵμισι φίνηκον, F φόνικα) σίτου cum ACDF: BE σίτος | ἡμισταμνος (οἱμοι στάμνος D, ἡμίσταμνον A, ἡμισι στάμνον C) οἶνον cum ACD; F στάμνον οἶνον: BE οἶνος, sed B add οὔτε θλαιον. Praeterea BE οὔτε σι. οὔτε οἶν. item F οὔτε φολ. σιτ. οὔτε στ. οἶν., CD καὶ πρὸ οὐδὲ. B post verbo ἄκουσ. δικ. λω. totum sectionem sic habet: ὅταν θήτε (codex θηταί) σημεῖα ἐν τῇλῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ συνεχοῦς (sic) πόλεμον, Κίνος ἐπὶ Κίνος καὶ βασιλεῖς ἐπὶ βασιλεῖς καὶ λιμούς καὶ σεισμούς, τότε ἐγγίζει τὸ τέλος· καὶ μέλλουσιν οἱ καιροὶ ἔκεινοι γενέσθαι πλησμονὴ σίτου καὶ οἶνου καὶ έλαιου, οἵα οὐ γέγονε πώποτε· τότε ὁ στάχυς τοῦ σίτου ἔχειτε (sic) ἡμισυσκοκήνων, καὶ τὸ κλήμα χιλίους βότρυας, καὶ ὁ βότρυς ἡμισύταμνον οἶνον· καὶ τοῦ ἐπερχομένου καιροῦ φέρησται, καὶ οὐ μὴ εὑρεθῇ ἐπὶ πρόσωπον τῆς γῆς οὔτε σίτος οὔτε οἶνος οὔτε θλαιον.

<sup>8</sup>καὶ πάλιν (ita BCD; F om) εἶπ. (D add πρὸς κύριον) κύριε, ἀπὸ (BD πραιετ) καὶ τέτ. τι μέ. (D τι μέ. τότ.) ποιεῖν (ita CDF; B μέλλει γενέσθαι); καὶ ἥκ. φωνῆς λεγούσης (F φωνήν λέγουσαν) μοι· ἄκ. δικ. λω. (B om ἄκ. δικ. λω. C add ταῦτα πάντα ἀλάγησα σα): haec omnia AE om | τότε: AE καὶ τότε | ἀρ-

φανήσεται ὁ ἀρνητής καὶ ἔξορισμένος ἐν τῇ σκοτίᾳ, ὁ λεγόμενος ἀντίχριστος. καὶ πάλιν εἶπον· κύριε, ἀποκάλυψό μοι ποταπός ἐστιν. <sup>7</sup> καὶ ἤκουσα φωνῆς λεγούσης μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ἡσφαλτός, αἱ τρίχες τῆς κεφαλῆς αὐτοῦ ὀξεῖαι ὡς βελη, οἱ ὄφρυες αὐτοῦ ὡσεὶ ἀγροῦ, ὁ ὄφθαλμός αὐτοῦ ὁ δεξιὸς ὡς ὁ ἀστήρ ὁ πρωτὶ ἀνατελλων, καὶ ὁ ἔτερος ὡς λέοντος, τὸ στόμα αὐτοῦ ὡς πῆχυν μίαν, οἱ ὄδόντες αὐτοῦ σπιθαμιαιοί, οἱ δάκτυ-

νητής: C add καὶ ὑπερήφανος | ἔξορισμένος (ita omnes) ἐν τῇ σκοτ. (F ἐν τῷ σκότει, BD om ἐν τ. σκ., sed B add δάβολος): C ἔξορ. ὁ ἐν σκοτίᾳ μένων | ὁ λεγόμενος: D om | ἀντίχριστος (D - χρηστος): E add καὶ ὑποθεικνύει τὰ τῆς πλάνης αὐτοῦ φαντάσματα, λέγων· ἔγω εἰμι ὁ οὐλὸς τοῦ ἀνθρώπου, καὶ παραδεικνύει (cod. - δύκνοι) αὐτὸν ὡς Ἰερόν, καὶ στήσει τὸν τόπον αὐτοῦ εἰς τὸν τόπον τοῦ κρανίου, ὅπου ἦλιεν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ διὰ τοὺς ἐν ἔθνῃ ὄδυρομένους, καὶ ἀρχεται τὸ κρίναι μετὰ πραότητος καὶ ἐλεημοσύνης πολλῆς καὶ συγχωρήσεως ἀμαρτωλῶν, καὶ ὡς φησι συγχωρεῖ ἀμαρτήματα. καὶ ἀκούσονται οἱ πεπλανημένοι αὐτὴν τὴν συγχώρησιν, καὶ συναχθήσονται ἄγνωτοι καὶ ἀγραμματιστοὶ λέγοντες πρὸς ἀλλήλους· μή δρά εὑρίσκομεν αὐτὸν δίκαιον; ἔστιν ἐπιστηρίζων (iu codice: εὐρίσκομεν αὐτὸν· δίκαιος ἐστοι ἐπιστηρίζων) ὁ δῆμος τῶν φονευτῶν Ἰουδαίων. ὅ næν καὶ ὡς πρότιμον δεικνυσιν αὐτὸν, τοῦ τόπου καὶ τοῦ ναοῦ πρόνοιαν ποιούμενος. καὶ λέγουσιν οἱ ἀγνώμονες δόσα... (cod. ἐνεγκατευσώμενα?) διὰ τοὺς λόγους καὶ τὰς παρανέρεις τῶν προφητῶν. Quia om̄ aequamuit, ad sect. 8. pertinet: καὶ πάλιν ὁ μαύητης τοῦ κυρίου ἡρώτησε λέγων· εἶπέ μοι, κύριε μου, καὶ μετὰ ταῦτα τί μέλεις ποιεῖν; ἄκουσον, δίκαιε Ἰωάννη· θεωρῶ ὁ θεὸς τὴν ἀδικίαν αὐτοῦ ἀποστέλλει ἄγγελον ἐξ οὐρανοῦ, τὸν βαυρτήλ (sic), λέγων· ἀπέλθατε, σαλπίσατε (εσφιγματίς ἀέρος ἄσ, εοιμεστρίς αἰωνίος αἰλιquid ut τοῖς πνεύμασιν ἀέρος ἵνα) κρατήσουσιν τὸν ὑετόν, καὶ ἡ γῆ ἐκπανθήσεται, καὶ αἱ βοτάναι (cod. ἡ βατάνες) ψυγήσονται, καὶ ποιήσει τὸν οὐρανὸν χαλκοῦν, ἵνα δρόσον μὴ δώσῃ ἐπὶ τὴν γῆν, καὶ κρύψῃ τὰς νεφέλας εἰς τὰ ἔγκατα τῆς γῆς, καὶ καταστείῃ (hoc loco - στήλω) κέρας τῶν ἀνέμων, ἵνα μὴ ἀνεμος συστῇ (sic) ἐπὶ πάσαν τὴν γῆν (cf C ad sect. 7). Post haec quae leguntur, vide ad sect. 8; pergitur enī: καὶ εἶπον· κύριε, πόσα ἔτη μέλλουσιν ετc. | πάλιν: ΑΕ om | εἶπον: B add ἔγω Ἰωάννης | Ε κύρ. μου | ἀποκάλ. μοι εἰμι ABDFG: CE om | ποταπ. ἐστ. (G add ὁ ἀντίχριστος, item Ε οὐτος ὁ ἀντίχρ.): D πῶς μέλλει εἶναι

<sup>8</sup> καὶ ἦκ. φω. λεγ. μοι εἰμι BCD, item F additū ἄκουσον δίκαιε Ἰωάννη: Ε ἄκουσον δίκαιε Ἰωάννη, Α καὶ εἶπε μοι· ἄκουσ. δίκ. Ιω. | τὸ (B add μὲν) εἶδος (F praeem ἐστω): B τὸ φῶς | ζοφῶδες: A add ἐστιν, B add καὶ μελανώμενον | ὄξεῖαι (AD ὄξὺς, C ὄξις, B ὄξησον, EF om) ὡς (A ὀσπερ, C ὡσεῖ) βέλη (Α βέλος, B βελώνια, F φόλλος?): E add ἤκονημένα | οἱ (C η) ὄφρυες (D ὄσφριες, F ωσφριες, B φροῖς, E ὡσφροῦς, C ὄφρις) αὐτ. ὡσεὶ ἀγροῦ (D ὡσεῖσαγροῦ, F ὡς ἀγροῦ, C ὡς ἄγριοι, E πάσης δυσωδίας καὶ ἀγριότητος, B corrup̄tissimō ἀγρείου βελόνια ἄγασταχειος): A om | Ε ὁ μὲν ὄφων αὐτ. οὐμισσο ὁ δεξ. | ὡς (B om) ὁ (BDEF om) ἀστ. ὁ (DE τὸ, F om) πρωτ (Α πρώτη) ἀνατ. | καὶ ὁ ἔτερος (A add αὐτοῦ ὄφθαλμός): F ὁ ἀριστερός | ὡς εἰμι CDF: ΑΕ ὀσπερ, B om (sed add εἰδίς sic) | τὸ στ. αὐ. ὡς πῆχ. μίαν (ὡς π. μ. Α;

λοι αὐτοῦ ὡς δρέπανα, τὸ ἵχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο, καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ ἀντίχριστος· ἔως τοῦ οὐρανοῦ ὑψωθήσεται καὶ ἔως τοῦ ὄδου καταρθήσεται, ποιῶν ψευδοφαντασίας· καὶ τότε ποιήσω τὸν οὐρανὸν χαλκοῦν, ἵνα μὴ δώσει ἐπὶ τὴν γῆν δρόσον· καὶ κρύψω τὰς νεφέλας ἐν ἀποκρύφοις τόποις, ἵνα μὴ ἐπάγωσι δρόσον ἐπὶ τὴν γῆν· καὶ καταστείλω τοῖς κέρασιν τῶν ἀνέμων, ἵνα μὴ πνεύσει ὁ ἄνεμος ἐπὶ τῆς γῆς.

<sup>8</sup> Καὶ πάλιν εἶπον· κύριε, καὶ πόσα ἔτη μέλλει ποιεῖν οὗτος ἐπὶ τῆς γῆς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀκούσον, δύκας

D πήχη α', C πήχη, B πλίων πιθαμῆς [σπιθαμῆς]): EF om | σπιθαμαῖον (D - μεῖον) cum AD: C σπιθαμῆ, E σπιθαμήν, G σπιθαμῶν, F σπιθαμῶν τριῶν | D τὸ ἵχνη | σπιθαμῶν (B - μάς) δύο cum DEB; G σπιθαμᾶς τρεῖς, AC ὡς σπιθαμαῖον δύο | ἀντίχρ. cum ABF: CD δ ἀντ., E οὐτός ἔστιν δ ἀντίχρ. | ἔως τ. οὐρανοῦ: Α προειπεν οὗτος | ψευδοφαντασίας (B - σταν, CD ψευδεῖς φαντ.): A αὖτε καὶ σημεῖα πολλά | CD χαλκόν | δώσει cum AFG: D ἐπιδώσει, C ἐπάγῃ | δι' ἀποκρ. τόπ. cum D: CF εἰς τὰ ἔσχατα τῆς θαλάσσης (F γῆς), B εἰς τὰ καταχθόνια | ἐπάγωσι δρ. (F δρ. ἐπάξιων) ἐπὶ τὴν γῆν (F τῆς γῆς) cum DF: B βρέχωσιν ἐπὶ τὴν γῆν | καταστείλω cum D: F κατάσχω | πνεύσει εἰτε cum D: F ἄνεμος ἐκκλήψει (sic apud Birch.) ἀπὸ προσώπου πάσης τῆς γῆς. In C προ θνατα μὴ ἐπάγωσι εἰτε. legitur: καὶ ἔστιν θαμβός δ ἀήρ ἐπὶ τῆς γῆς. B προ καὶ καταστείλω εἰτε: καὶ γενήσεται λιμός ἰσχυρὸς ἐπὶ προσώπου τῆς γῆς. Praeterea B et E plura propria habent. Ita B ποιει ψευδοφαντασίαν pergit: καὶ ἀγαπήσει πλείστα τῶν ἑβραίων γένος· οἱ δὲ δίκαιοι κρυβήσονται καὶ φύγωσιν ἐν ὅρεσι καὶ σπηλαίοις· καὶ πολλοὺς δικαίους τιμωρήσει· καὶ μακάριος δὲ οὐ μὴ πιστεύσει αὐτῷ· καὶ τότε οὐρανὸς οὐ μὴ δώσει δρόσον ἐπὶ τὴν γῆν· κρύψω τὰς νεφέλας εἰτε. E vero post ὡς βέλη ἡκονημένα sic pergit: οἱ δόδοντ. αὐτοῦ σπιθαμήν· οἱ δάκτ. -- δρέπανα· τὰ σκληρά αὐτοῦ ὅμοια λεκτούρ (?)· τὸ ἵχν. τῶν ποδ. -- δύο· οἱ ὀσφρύς (sic) αὐτοῦ πάσης δυσωδίας καὶ ἀγριότητος· καὶ εἰς τὸ -- δ ἀντίχριστος· κρατῶν ἐν τῇ χειρὶ αὐτοῦ ποτηρίον θανάτου, καὶ ἐξ αὐτοῦ πίνουσιν πάντες οἱ προσκυνοῦντες αὐτόν· δ μὲν ὄφειλαμδες -- λεοντος, διτε αἰγμαλωτεύηντη ὑπὸ τοῦ ἀρχαγγέλου μιχαὴλ, καὶ θρεν ἐξ αὐτοῦ τὴν θεότηταν. καὶ ἀπεστάλην ἔγω ἐκ τῶν κόλπων τοῦ πατρός μου, καὶ συνέστειλα τὴν κεφαλὴν αὐτοῦ τοῦ μεμαμένου, καὶ ἐσβέσων δ ὄφειλαμδες αὐτοῦ· καὶ ὧδε (?) προσκυνήσουσιν αὐτόν, γράφει (addo εἰς?) αὐτῶν τὰς χειρας τὰς δεξιάς, ἵνα καθέξονται μετ' αὐτοῦ (cod. αὐτῶν) εἰς τὸ πῦρ τὸ ἔξωτερον· καὶ δίλω (?) περισφαγιῶνται (?) περισφραγ.?) οὐ δύναται· καὶ πάντες οἱ μὴ βαπτισθέντες (cod. - σθήνατ) καὶ μὴ πιστεύσαντες, τετρήσται αὐτοῖς πάσα ὄργη καὶ θυμός (cod. πάσης ὄργης κ. θυμοῦ) τοῦ θεοῦ· καὶ εἶπον· κύριε μου, καὶ τι (sic) σημεῖα ποιεῖ (cod. πιοῖ); ἀκουσον, δίκαιε θωάνη· δρη καὶ βουνοὺς μετακινήσει, καὶ διανεύσει τῆς μεμαμένης χειρὸς αὐτοῦ· δεῦτε πρός με πάντες, καὶ διὰ φαντάσματα καὶ πλάνης (sic) συνάγονται ἐν τῷ ίδιῳ τόπῳ· νεκροὺς οὐκ (sic, potius ἐξ-?) ἐγείρει· τὰ δὲ πάντα ὅλα ὡς θεός υποδειχνύει.

<sup>9</sup> Ή καὶ πάλιν ἐρώτησα καὶ (in AD; C om) πόσα -- ἐπὶ τῆς γῆς (A ἐπὶ τὴν γῆν): Β πόσα ἔτη μέλλουσι οὕτω γενέσθαι, Ε πόσα ἔτη μέλλουσι γενέσθαι ταῦτα | καὶ ἤκουσα φ. λ. μοι: Ε καὶ λέγει μοι | ποιήσω: G testo Birch. ποιή-

Ίωάννη· τρία ἔτη ἔσονται οἱ καιροὶ ἑκεῖνοι, καὶ ποιήσω τὰ τρία ἔτη ὡς τρεῖς μῆνας, καὶ τοὺς τρεῖς μῆνας ὡς τρεῖς ἑβδομάδας, καὶ τὰς τρεῖς ἑβδομάδας ὡς τρεῖς ἡμέρας, καὶ τὰς τρεῖς ἡμέρας ὡς τρεῖς ὥρας, καὶ τὰς τρεῖς ὥρας ὡς τρεῖς στιγμάς, καθὼς εἶπεν ὁ προφήτης Δαυΐδ· τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξεν, ἐσμένερνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτῷ αἰσχύνην. καὶ τότε ἀποστελὼ Ἐνώχ καὶ Ἡλίαν πρὸς Ἐλεγχον αὐτοῦ, καὶ ἀποδεῖξωσιν αὐτὸν ψεύστην καὶ πλάνον, καὶ ἀνελεῖ αὐτοὺς ἐπὶ τὸ θυσιαστήριον, καθὼς εἶπεν ὁ προφήτης· τότε ἀνοίσωσιν ἐπὶ τὸ θυσιαστήριον σου μόσχους.

<sup>9</sup>Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μελλει γενέσθαι; καὶ ἥκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε τελευτήσει πᾶσα φύσις ἀνθρωπίνη, καὶ οὐκ ἔστιν ἀνθρωπος ζῶν ἐπὶ πᾶσαν τὴν γῆν. καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μελ-

σιν ἔχων | καὶ τ. τρ. ὥρας ὡς τρ. στιγμάς (C ὡς στιγμὴν μίαν): Ε om; A vero add καὶ αἱ τρεῖς στιγμαὶ ὡς τρεῖς ὥραι· αἱ τρεῖς ὥραι εἰσὶν τὸ καμμῦσαι καὶ ἀναβλέψαι (In ipso codice hanc scripta sunt: x. οἱ τρεῖς στιγμαὶς ὡς· τρεῖς ρωπαῖς· οἱ τρεῖς ρωπαῖς εἰσὶν τὸ καμμῦσαι καὶ αὐ.) | C προεῖπεν | A om δαυΐδ | DE κατέρρεις | D αὐτὸς κατέχεας αὐτῷ (pro his A κατέσχε αὐτόν) in margine additum habet Θωκας ἐντροπήν | αἰσχύνην: F ἰσχύν | C ἀποστέλω | BF ἰσχυόν | αὐτοῦ: A add τοῦ δεινοῦ θηρίου | ἀποδεῖξωσιν DNF; A ἀποδεῖξω: CΕ ἀποδιώκουσιν | C ὡς φεύστην, D φεύστη. ὅπται | Β ἐλέγχειν αὐτὸν πᾶσιν τοῖς ἀνθρώποις φεύστην καὶ ἀπάνθρωπον καὶ νίνον τῆς ἀπωλείας καὶ ἐλέγχονται αὐτοῦ κατὰ πρόσωπον εἰναι ἀντίχριστον πλάνον καὶ σατανᾶν τῆς θεωρίας αὐτοῦ· καὶ μή φέρων Ἐλεγχον ὡς ἀπατών (pergit καὶ μάχα quae noui intolleratio; μαχαίρα?) ἀνελεῖ τὰς χεραλὰς τίμιαν, καθὼς εtc. | δαυΐδ cum CEF; ABD om | ἀνοίσωσιν cum ACFD; E ἀνοίσουσιν. B a verbis καθὼς εἰπ. ὁ προφ. translit ad similia ea quae sequuntur, omissis τότε ἀνοίσωσιν usque μετά τῶν κεράτων ἑκείνων, καθὼς εtc.

οἱ κύριοι: D om | μελλει γενέσθαι cum AF; CD μελλεις ποιεῖν. Ε om καὶ πάλιν usque δικ. Ιωάννη. Sed habet infra post verba δια ὡς θεός ὑποδεικνύει (exempli sect. 7), ubi pergit: καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μελλεις ποιεῖν; καὶ ἥκουσα φωνῆς λεγούσης μοι· ἄκουσον δικ. Ιω., καὶ ἀπὸ τότε οὐκ ἔστιν ἀνθρωπος ζῶν ἐπὶ πρόσωπον πάσης τῆς γῆς. καὶ τότε ἀποστελὼ εtc. | D om ἄκουσ. δικ. (A om) Ιωάννην. | τότε: Ε καὶ τότε | τότε τελευτήσει (Ε -τήσουσιν) -- ἀνθρωπίνη (EF ἀνθρώπων) usque γῆν: A om | F om καὶ οὐκ ἔστ. ἀνθρ. ζῶν | DE om ἐπὶ πά. τ. γ. Post ἀνθρωπ. ζῶν Ε multa propria habet, sed mira vitiisitate scripta sunt. Pauca inde excerpisse satis erit. Pergit: συμψυγήσται („exsiccatitur“: simile quid coniiciendum erit pro συμψυγήσται, quod codex habet) ή γῆ ἀπὸ τοῦ καύσωνος (additur ἐνδός) τοῦ ήλιου· οὐαὶ τοὺς φωτάσαντας τότε -- τότε οἱ ἔχοντες χρυσόν καὶ ἀργύριον βίττουσιν αὐτά ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης, καὶ οὐδέτες αὐτά ἐπιμελεῖται -- σκεύη ἐλεφάντινα, λιμάτια ἐκ λίθου καὶ μαργαρίτου ἐν ταῖς πλατείαις βίττουσιν αὐτά· βασιλεῖς καὶ ἀρχοντες λιμῆ

λεις ποιεῖν; καὶ ἡκουσά φωνῆς λεγούστης μοι· ἀκουσον, δύκαιε Ἰωάννη· τότε ἀποστελῶ ἀγγέλους μου, καὶ ἀροῦσιν τὰ κέρη τοῦ κριοῦ τὰ κείμενα ἐπὶ τὴν νεφελην, καὶ ἐξελθωσιν ἔξω τοῦ οὐρανοῦ καὶ σαλπίσουσιν Μιχαὴλ καὶ Γαβριὴλ μετὰ τῶν κεράτων ἐκείνων, καθὼς προεῖπεν ὁ προφήτης Δαυΐδ, ἐν φωνῇ σάλπιγγος κερατίνης· καὶ ἀκουτισθήσεται ἡ φωνὴ τῆς σάλπιγγος ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης· καὶ ἀπὸ τῆς φωνῆς ἐκείνης τῆς σάλπιγγος σαλευθήσεται πᾶσα ἡ γῆ, καθὼς προεῖπεν ὁ προφήτης, καὶ ὑπὸ τὴν φωνὴν τοῦ στρουθίου ἀναστήσεται πᾶσα βοτάνη, τουτέστιν ὑπὸ τὴν φωνὴν ἀρχαγγέλου ἀναστήσεται πᾶσα φύσις ἀνθρωπίνη.

τηρούμενοι· πατριάρχαι καὶ ἡγούμενοι, πρεσβῦται καὶ λαοί (verbum dicitur)· ποὺ δὲ οἶνος ὁ καλὸς καὶ ἡ τράπεζα καὶ ἡ φαγτασία τοῦ κόσμου; καὶ οὐ μή εὐρεθῇ ἐν ὅλῃ τῷ κόσμῳ -- καὶ τελευτήσουσιν οἱ ἀνθρώποι ἐπὶ τὸ δρῦ καὶ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης· καὶ ἐκ τῆς δυσωδίας τῶν θανόντων τελευτήσουσιν καὶ οἱ ζῶντες· φεύγουσιν εἰς τὰ δρῦ καὶ κρύπτονται ἐν αὐτοῖς εἰς τὰ σπήλαια -- οἱ σπλαγχνικοὶ ἀδελφοὶ πίπτουσιν ὁμοδυμαδὸν καὶ ἀποθνήσκουσιν καὶ πᾶς ὁ κόσμος ὑπὸ θανάτου τελευτῶσιν. καὶ ἡκουσα (ante haec excidisse videtur quiaestio) φωνῆς λεγούσης μοι· ἀκουσον δύκαιε Ἰωάννη· δυτις οὐ προσκυνεῖ τὸ θηρίον ἐκεῖνο καὶ τὰ φαντάσματα αὐτοῦ, μάρτυς κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ζῶντιν αἰώνιον κληρονομήσει μετὰ τῶν ἀγίων μου. Post haec leguntur quae inde a sectione sexta exente edidimus. Pergitur enim: καὶ εἶπον· κύριε μου ποταπός ἐστιν οὗτος ὁ ἀντίχριστος. ἀκουσον, δύκαιε Ἰωάννη· δυτις οὐ προσκυνεῖ τὸ προσώπου etc., de quibus iam relatum est supra ad sect. 7. | καὶ πάλιν εἶπον· κύ. (F add καὶ, item A) ἀπὸ -- μέλλεις ποιεῖν (F μέλλη γενέσθαι, item A μέλλει γεν.) -- Ἰωάννη εἰμι CF (item A qui a priore καὶ πάλιν εἶπον εἰμι seqq. ad posterioris transilii); D (E) om | τότε: D καὶ, E καὶ τότε | ἀροῦσιν εἰμι A (is om ἀποστελῶ σγγ. μου καὶ) CF; D ἄρωσιν | κέρη: ita (vel κέρι) ACD; F tantum teste Birehio κέρατα | τὰ κείμενα ἐπὶ (A ὑπὸ) τὴν νεφ. (G τῆς νεφιλῆς): F τὰ ὑπὸ νεφελῶν, D om | ἐξελθωσιν (C -ῶν): D ἐξέρχονται, sed servato καὶ sq. | Ο ζωῶντεν | Α καὶ σαλπίσει | D μιχ. κ. γαβρ. αντε καὶ σαλπ. ρον | προεῖπεν εἰμι CDF; A εἶπεν | προφήτης: D δύκαιος | ἐν (B om) φω. σάλπ. κερ. εἰμι ADF (B); C ἐν σάλπιγξ ὀλαταῖς καὶ φωνῇ σάλπ. κερ. | ἀκουτισθήσεται: F ἀκουσθήσεται, A ἀκουσθήτω, C ἀναστήσεται | ἡ φων. τ. σάλπ. (F add ἐκείνης): A ἡ σάλπιγξ ἐκείνη | ἀπὸ περάτων -- οἰκουμένης: B εἰς τὰ τετραπέρατα τῆς γῆς, F add καὶ οὐρανοῦ καὶ γῆς καὶ θαλάσσης | ἀπὸ: F ἐκ | ἐκείνης τῆς σάλπ. (F τ. σάλπ. ἐκ.): D om τ. σάλπ. | σαλευθήσεται πᾶσα ισημερία εἰμι A: F ἐγερθήσονται πάντες οἱ νεκροὶ τῆς γῆς καθὼς εἰπ. ὁ προφ. δαυ., καὶ ἐπὶ φωνὴν τῶν στρουθίων πᾶσα φύσις ἀνθρώπων ἀπὸ περάτων ἐως περάτων τῆς οἰκουμένης, ΙΙ σαλευθήσεται πᾶσα φύσις ἀνθρωπίνη ἀπὸ περάτων ἐως περάτων τῆς οἰκουμένης καὶ ἀναστήσονται, ΙΙΙ σαλευθ. ἡ γῆ (Iltu videtur) πᾶσα καὶ ἀναστήσεται πᾶσα φύσις ἀνθρώπων ἀπὸ ἀδάμ καὶ εῖνας μέχρι τῆς συντελείας. C καὶ ἀπὸ τῆς φωνῆς πηροια σινετ om. E pro Iltu quare edidimus inde a τότε ἀποστελῶ ἀγγέλους habet: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ καὶ κροτήσει

<sup>10</sup> Καὶ πάλιν εἶπον· κύριε, οἱ ἀποθανόντες ἀπὸ τοῦ Ἀδάμ μέχρι τὴν σήμερον, καὶ οἱ κατοικοῦντες ἐν τῷ ἥδη ἀπὸ τοῦ αἰώνος καὶ οἱ ἀποθανόντες ἐπ’ ἐσχάτων τῶν αἰώνων ποταποὶ ἀναστήσονται; καὶ ἦκουσα φωνῆς λεγούσης μοι· ἄκουσον, δύκαιε Ἰωάννη· πᾶσα φύσις ἀνθρωπίνη τριακονταετῆς ἀναστήσεται.

<sup>11</sup> Καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσιν, καὶ ἄλλοι γηραλέοι, καὶ ἄλλοι νεώτεροι, καὶ ἄλλοι βρέφη· ἐν τῇ ἀναστάσει ποταποὶ ἀναστήσονται; καὶ ἦκουσα φωνῆς λεγούσης μοι· ἄκουσον, δύκαιε Ἰωάννη· ὥσπερ γάρ εἰσιν αἱ μελισσαὶ καὶ οὐ διαφέρουσι μία τῇ μιᾶς, ἀλλ’ εἰσι πᾶσαι μιᾶς εἰδέας καὶ μιᾶς ἡλικίας, οὗτως καὶ ἐν τῇ ἀναστάσει ἔσονται πᾶς ἀνθρωπος· οὐκ ἔστιν οὔτε ἔανθες οὔτε πύρρος οὔτε μελας, ἀλλ’ οὔτε αἰθίοψ ἡ διάφορα πρόσωπα· ἀλλὰ πάντες ἀναστήσονται μιᾶς εἰδέας καὶ μιᾶς ἡλικίας· πᾶσα φύσις ἀνθρωπίνη ἀσώματοι

τὴν σάλπιγγα, καὶ ἀκουσθήσεται τῇ φωνῇ (codex φύσης αἱς) τῆς σάλπιγγος ἀπὸ περ. ἑως περάτ. τῆς οἰκουμένης. *Tum pergit: καὶ ἔξελωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον ετε: vide infra.*

<sup>10</sup> μέχρι τὴν (cum DF; C τῆς) σήμερον: Α οὐ | ἀπὸ τοῦ αἰώνος (ita D: Α add ἔκεινον): CF ἀπ. τῶν αἰώνων ἔκεινον (F ἔκεινοι;) | καὶ οἱ ἄτοι: ἐπ’ ἐσχάτ. (C ἐν τῇ ἐσχάτῃ) τ. αἰώνων (Α ἐν τῇ συντελείᾳ καὶ ἑως τῆς τήμερας ἔκεινης) cum DCA: F καὶ οἱ μέλλοντες ἀποιήσκειν ἐσχάτως | ἀναστήσονται: D add καὶ οἱ μὲν ἀπέδωντον ἀπ’ ἀρχῆς κόσμου, καὶ ἄλλοι ἑως τῆς συντελείας, item C ὅτι αὐτὸν ἀπὸ τῶν αἰώνων ἔκεινον, καὶ οἱ ἄλλοι ἀπέδωντον μετά τὴν συντελειαν, nil add A. In F plura exciderunt; post ἀναστήσονται εἰπιν *statim* *porgitut: καὶ ὅτι ἄρρεν καὶ θῆλυ τελευτῶσιν ετε. Da B et E vide post.*

<sup>11</sup> Α ut solet x. πάλ. εἶπε ἕγω Ἰωάννης | γηραλέοι cum CD; AF γηρασοὶ | Α ἔτεροι δὲ νεώτεροι, ἄλλοι δὲ εἰσιν βρέφη· ἐν τ. ἀν. δὲ ετα | ὥσπερ γάρ εἰσι cum A; similiter D: ὥσπ. αἱ μέλ. (addendūs οὐ) διαφέρουσαι μία ὑπὲρ τῆς ἄλλης καὶ δῆλαι εἰσὶν μιᾶς εἰδέας (εἰδ. bιs et A et D; CF lδ.), οὗτως ἔσται· ἀλλ’ οὐδὲ ἔστιν ἔχει ἔανθωπός (cod - πης) οὔτε διάφορα πρόσωπα, ἀλλὰ πάντ. μιᾶς εἰδέας ἀναστήσονται καὶ μιᾶς ἡλικίας. Item C: ὥσπ. αἱ μέλ. τὸ εἶδος οὐ διαφέρει μία τῆς μιᾶς, ἀλλ’ εἰσὶ δῆλαι ὁμοῦ μιᾶς διέσας, οὗτ. ἔστιν καὶ ἐν τ. ἀναστάσει· ἔκει οὐκ ἔστιν ἔανθότης ἡ πυρρότης ἡ μελας, ἀλλὰ πάντ. μιᾶς lδ. ἀναστ. καὶ μιᾶς τῇ. Ex F Birchius edidit: ὥσπ. ἡ μελισσαὶ οὐ διαφέρει μία τῆς αλλῆς, αλλ’ εἰσι μιᾶς ιδεαὶ καὶ μιᾶς ἡλικίας, οὗτως ουχ (ουχ cod. oīi) εἰσιν εκεὶ ἔαντωπης (αἱς) ἡ πυροτος (sic) ἡ μελας ἡ αἰώνιψ ἡ διάφορα πρόσωπα (cod. - ωπον), αλλ’ ἀπαντεῖς μιᾶς ιδεαὶ κ. μι. ἡλικίας· οὐτῶς εστιν καὶ εν τῇ αναστ. | πᾶσα φύσις ετε. cum D; sed similiter A: ἀσώματοι πᾶσα φύσις ἀνθρώπων, καὶ τὸς ἐν εὐαγγελίοις εἰρηται ὅτι ἐν τῇ ἀναστάσει οὔτε γαμοὶ οὔτε ἔγγαροι ἀλλ’ εἰσὶν πά. ὡς ἄγγ. θε. Ο sic: καὶ πάλιν ἦκουσα φωνῆς λεγούσης· ἄκουσον δίκ. Ιωάννη· ἐν τῇ ἀναστ. δῆλοι ἀσώματοι ἀγαστήσονται, πᾶσα φύσις ἀνθρώπων, καὶ τὸς προειπον (cod. προειπεν)· ἐν τῇ ἀν. οὗτ. γαμοὶ. ἀλλ’ εἰσὶν πάντ. ὡς ἄγγ. θε.

ἀναστήσονται, καθώς εἶπον ὑμῖν ὅτι ἐν τῇ ἀναστάσει οὗτε γαμοῦσιν οὗτε ἐγγαμιζόνται, ἀλλ' ἡ εἰσὶν ὡς ἄγγελοι τοῦ θεοῦ.

<sup>12</sup> Καὶ πάλιν εἶπον· κύριε, ἔστιν ἐν τῷ κόσμῳ ἐκείνῳ γνωρίσαι ἀλλήλους, ἀδελφὸς ἀδελφόν, ἡ φύλος τὸν φίλον, ἡ πατήρ τὸν ἄδια τέκνα, ἡ τὰ τέκνα τοὺς ἰδίους γονεῖς; καὶ ἥκουσα φωνῆς λεγούσης μοι· ἀκουσον Ἰωάννην· τοῖς μὲν δικαίοις γνωρισμὸς γίνεται, τοῖς δὲ ἀμαρτωλοῖς οὐδαμῶς, οὗτε ἐν τῇ ἀναστάσει δύνανται γνωρίσαι ἀλλήλους. καὶ πάλιν εἶπον ἐγὼ Ἰωάννης· κύριε, ἔστιν ἐκεὶ ἐνθύμησις τῶν ὧδε ἡ ἀγρῶν ἡ ἀμπελίνων ἡ ἀλλων τῶν ἐνθάδες; καὶ ἥκουσα φωνῆς λεγούσης μοι· ἀκουσον, δίκαιε Ἰωάννη· ὁ προφήτης Δαυὶδ φάσκει λέγων· ἐμνή-

Birch. ex F: αναστησονται και ζησουνται (sic), και εν τη αν. ουτε γαμι. ουτ. γαμιζ. αλλ' εισ. ως αγγ. θε.

In codice B sectiones 10 et 11. satis corrupte his absolvuntur (post μέχρι τῆς συντελείας sect. 9): καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσι καὶ γηρασέοι καὶ νεώτεροι· ἐν τῇ οὐν ἀναστ. ποταπὸν ἀναστήσονται; πᾶσα φύσις ἀνθρώπων τριάκοντα ἔτη ἀναστήσονται καὶ μιᾶς ἡλικίας καὶ θεωρίας· οὗτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. ὥσπερ η μελισσα οὐ διαφέρει μιᾶς ἡλικίας καὶ θεωρίας· οὗτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. οὗτε γαμοῦσι οὗτε ἐγγαμιζ. ἀλλ' ως ἄγγ. θε. εἰσιν· πλήν οἱ ἀμαρτωλοὶ μελανοὶ εἰσιν τὴν δψιν. Ε rursus uno modo varia mirantur eaque perquam corrupta praebet. Post περάτων τῆς οἰκουμένης (sect. 9.) sic pergit: καὶ ἐξελθωσι οἱ ἄγγελοι καὶ πᾶν ἄνδρον καὶ πᾶν τίμιον καὶ τοὺς τιμίους σταυρούς καὶ πάλιν ἵερα τῶν ἐκκλησιῶν καὶ τὰς σεπτὰς καὶ τιμίας εἰκόνας (verbiū deest)· ταῦτα πάντα διὰ νεφελῶν ἀρδήσονται ἐν τῷ οὐρανῷ· καὶ πάντες οἱ ἀπ' αἰώνος κεκαμημένοι καὶ οἱ τελευτήσαντες ἀπὸ τοῦ ἀδάμ μέχρι τὴν σήμερον καὶ πάντα τὰ ἀκάθαρτα μετ' αὐτοῦ (μετὰ τοῦ?) ἀντικειμένου, καὶ αὐτοὶ ἐν τῇ νεφελῇ ἀρδήσονται καὶ πάντα τὰ θίνη. καὶ εἶπον· κύριε μου, (plura deesse appareret) πάντες βασιλεῖς, ἀρχιερεῖς, ἀρχοντες, νήπια, θῆλυ (scriptum est θύλοι), διὰ ὅμου μιᾶς ἡλικίας ἀναστήσονται. Tum sequitur: κύριε, καὶ ἀπὸ τότε τι μέλλεις ποιεῖν; καὶ ἥκουσα φωνῆς λεγούσης μοι· τότε ἀποστελὼ ἀγγέλους ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ κατακάυσουσιν τὴν γῆν etc. vide infra.

<sup>12</sup> εἶπον: Α ἀδδ ἐγὼ Ἰωάννης | έστιν ειμι BDF; A prae om el, item C τί ομίσσο ἀλλήλους, E (qui haec post fin. sect. 16. habet) οὐκέ έσται | F om ἐν τ. κόσμῳ. ἔχ. | ἀδελφὸς παρει τῶν ἐνδάδε ειμι A; similiter D, sed multo brevius: ἀδελφὸς ἀδελφόν, ἡ πατήρ τέκνον, ἡ έστιν ἐνθύμησις περὶ τοῦ κόσμου τούτου ἡ περὶ τῶν βιωτικῶν οἰκείων ἡ ἀμπελῶνων ἡ ἀγρῶν η ἀμπελῶνων. B: ἀδελφὸς ἀδελφόν, φίλος φίλον, πατήρ τὸν ἰδίον τέκνον· ἡ έστιν ἐκεῖ (F om) ἐνθύμ. τῶν ὧδε ἡ οἰκείων (sic C, F ηκιων, quod οἰκιῶν corrīgendum videtur) ἡ ἀγρῶν ἡ χωρῶν (interquod χορῶν) ἡ ἀμπελῶνων. B: ἀδελφὸς ἀδελφόν, πατ. τέκν., φίλος φίλον; έστιν ἐνθύμ. τῶν οἰκιῶν ἡ ἀγρ. ἡ ἀμπ. E priora tantum: ἡ ἀδελφ. ἀδ. ἡ πατ. τὸ θ. τέ. | D om δίκαια. ιω. | ὁ προφ. δα. φ. λέγ. ειμι A; D τι ὁ πρ. λέγει, BCF καθὼς εἶπεν (C προείπεν, F εἶπεν post δαυ.) δ

σθην ὅτι χοῦς ἐσμέν· ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ ἀνθος τοῦ ἀγροῦ, οὗτως ἐξανθήσει, ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ καὶ οὐκ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἐτὶ τὸν τόπον αὐτοῦ· καὶ πάλιν ὁ αὐτὸς εἰπεν· ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

<sup>13</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μελλεις ποιεῖν; καὶ ἡχουσα φωνῆς λεγούστης μοι· ἀκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ ἀροῦσιν ἀπὸ τῆς γῆς πᾶν ἐνδόξον καὶ πᾶν τίμιον, καὶ τὰς σεπτὰς καὶ ἀγίας εἰκόνας, καὶ τοὺς ἐνδόξους καὶ τιμίους σταυρούς, καὶ τὰ Ἱερὰ τῶν ἐκκλησιῶν, καὶ τὰς θείας καὶ Ἱεράς βίβλους· καὶ τὰ τίμια καὶ ἀγία πάντα ἀρθήσονται ὑπὸ νεφελῶν ἐν τῷ ἀέρι. καὶ τότε κελεύσω ἀρθῆναι τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ τὰς χειράς μου· ἥπλωσα ἐν αὐτῷ, καὶ προσκυ-

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προφ. δαυ. | ἐμνήσω. ὅτι χ. ἐσμ. cum BCDFE; A om, pergens ὅτι ἄνθρωπος | ἄνθρωπος οὐδεὶς εἰκόνησει cum ABCE; D om ὡσεὶ χόρτ. αἱ ἡμέραι αὐτ. | ὅτι πνεῦμα οὐδεὶς τόπ. αὐτοῦ cum ACDF; BE om | καὶ πάλ. ὁ αὐτ. εἰπ. (cum DF; C x. πά. λέγει) -- (F om καὶ ἐπιστρ. ε. τ. γ. αὐτοῦ) -- διαλ. αὐτοῦ cum CDF; AB om; B vero haec add: οἱ δίκαιοι γνωρίζουσιν ἀλλήλους καὶ τὰ εὐλογημένα ἀνδρόγυνα (scriptum est ἀντρόγυνα) ἥγουν τὰ πρῶτα, καθὼς ἀθάμ καὶ εὐα καὶ μετὰ τὴν παράβασιν ἐγνωρίζοντο· ἐγνωρίσεις καὶ ξεστος οὐκ ἐπράξειν ἐν τῷ κόσμῳ, εἴτε ἀγαθά καὶ εἴτε φαῦλα· ἐγνωρίζονται οἱ ἀσεβεῖς οὓς ἐτυράννισαν μάρτυρας, κακῶς δὲ πλουσίους τὸν λάζαρον τὸν πτωχόν.

<sup>14</sup> καὶ πάλιν (D om) εἶπ. κύριε (D om) καὶ (CF om) ἀπὸ etc. | ἀκ. δικ. λω. cum ACF; D om. B om omnia hucusque. | ἀγγέλους: Α ἀρχαγγέλους | F ἐπὶ πρόσωπον etc. B om πάσης. Α ἐπὶ πᾶσαν τὴν γῆν | ἀροῦσιν cum BCDF (F om x. ἀρ. ἀ. τ. γ.); Α λάβωσι omisssis ἀπ. τ. γῆς. Etiam D om ἀπ. τ. γῆς | πᾶν (F praem καὶ) ἐνδόξο. καὶ πᾶν τίμι. (ita F et E, vide ad fin. sect. 11, C καὶ σεβάσμιον, Α καὶ ἀγίαν) καὶ τὰς σεπτ. (ita CF; Α καὶ λάβωσι τὰς πανσέπτ.) x. ἀγ. (E τιμάς, vide supra): consentit D omisssis πᾶν ἐνδόξο. x. π. τι. καὶ, B vero post ἀροῦσιν pergit τὸν τίμιον καὶ ζωοποιὸν σταυρόν, καὶ τὰς σεπτ. εἰκόνας | x. τ. ἐνδόξ. x. τιμ. (D add καὶ ζωοποιούς) σταυρ. καὶ τὰ (A add ἀγία) Ἱερὰ τ. ἐκκλ. cum ACD; F καὶ τὰ Ἱερὰ τῶν ἐκκλ. καὶ τοὺς τι. σταυρ., B καὶ τὰ Ἱερὰ σκεύη τῶν ἐκκλ. | καὶ τὰς θείας etc. cum A: C καὶ Ἱερὰ βίβλοι (ipse codex Ἱερεῖ βίβλοι)· πάντα διὰ νεφελῶν ἀρδ. ἐν τ. ἀέρι, F καὶ τὰ Ἱερὰ πάντα βίβλα διὰ νεφελῶν ἀρδ. ε. τ. ἀέρι, D omisssis prioribus καὶ πάντες διὰ νεφελῶν ἀρδ. ε. τ. ἀ., B καὶ τοὺς Ἱεροὺς βίβλους (sic singula, sed εἰεροὺς ετ βίβλους)· καὶ πάντα ἀρθήσεται ἐν τ. ἀ. | καὶ τότε (D om) x. ἀρθῆναι (F ἐλθεῖν, C ἀρθήτω pro καὶ τό. κε. ἀρδ.) τὸ μέγα (F add καὶ φοβερὸν) x. σεβάσμιον (Α ὄγιον) σκῆπτρ. | ἐν -- ἥπλωσα (F ἔφήπλωσα) ἐν αὐτῷ (ita AF; CD om): B om | καὶ προσκυν. --

νήσουσιν αύτῷ πάντα τὰ τάγματα τῶν ἀγγέλων μου. καὶ τότε ἀρθήσεται πᾶσα φύσις ἀνθρώπων ἐπὶ νεφελῶν, καθὼς προεῖπεν ὁ ἀπόστολος Παῦλος· ἂμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφελαῖς εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα. καὶ τότε ἐξελθῃ πᾶν πνεῦμα πονηρόν, τὰ ἐν τῇ γῇ, τὰ ἐν τῇ ἀβύσσῳ, ὅπου ἐάν εἰσῃ ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κολληθήσονται πρὸς τὸν ὑπηρετούμενον παρὰ τοῦ διαβόλου ἦτοι τὸν ἀντίχριστον, καὶ ἀρθήσονται ἐπὶ τῶν νεφελῶν.

<sup>14</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μελεῖς ποιεῖν; καὶ ἦκουσα φωνῆς λεγούσης μοι· ἀκούσον, δίκαιε Ἰωάννη· τότε ἀποστελῷ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν πήχας ὄκτακισχιλίας πεντακοσίας, καὶ κατακαήσονται τὰ δρη τὰ μεγάλα, καὶ αἱ πέτραι πᾶσαι χωνευθήσονται καὶ γενήσονται ὡσεὶ κονιορτός, καὶ κατακαήσονται πᾶν δένδρον καὶ πᾶν κτῆνος καὶ πᾶν ἔρπετὸν ἔρπον ἐπὶ τῆς

ἀγγελ. μου (D om μου) cum CDF; A om, item B, sed vide post | καὶ τότε -- ἀνθρώπων (ita CF; D ἀνθρωπίνη) -- καθ. προεῖπεν -- ἀέρα cum CDF; A sic: καὶ πάντες ὑπὸ νεφελῶν ἀψήσονται, καθὼς παῦλ. ὁ ἀπόστ. εἶπεν ὅτι πάντες οἱ ζῶντες οἱ περιλειπόμενοι ἂμα σὺν αὐτοῖς ἀρπαγ. -- ἀέρα, καὶ οὗτως πάντοτε σὺν κυρίῳ ἐσόμεδα. Item B (post σκῆπτρον): μετὰ χιλιάδων ἀγγέλων, καὶ σὺν αὐτοῖς ἀρθήσονται οἱ δικαιοι ἐπὶ νεφελῶν, καθὼς φησιν (scriptum est φεισιν) παῦλ. ὁ ἀπόστ. ἂμα σὺν -- ἀέραν. | καὶ τότ. ἐξ. πᾶν πν. πον. (C πονηράς, A om πᾶν, B om πν. | τὰ ἐν τ. γῇ (haec BC post ἀβ., hoc vero loco DF; A om) τὰ (Α τὸ) ἐ. τ. ἀβ. | ὅπου ἐάν (F δσα, C δπον δ' ἀν, A καὶ ὅπου δ' ἀν) εἰσιν (C ἡν κρυπτόμενα) ἐπὶ προσώπου (F πρόσωπον) πάσης (C om) τ. γ. ἀπὸ (F καὶ ἀπὸ) ἀνατ. ἡλίου (D om) με. δυσμῶν: haec B om | κολληθήσονται (Α κολυθήσ., B προσκολλ.) cum CAB; F προσκολληθήσεται, D κολυθήσεται | πρ. τὸν -- διαβόλου ἦτοι (cod. εἴτε) τὸν -- νεφελῶν cum D: B πρ. τ. ἀρχοντα τὸν ἀντίχρ. καὶ ἀρδ. ἐ. τ. νε. τοῦ οὐρανοῦ, F (vitiōse) πρ. τ. ὑπηρέτην αὐτοῦ τῷ ἀντίχριστῳ (G τὸν λεγόμενον ἀντίχριστον pro τῷ ἀντ.) καὶ ἀρδ. ὑπὸ τ. νεφ. Plura exciderant in AC, quorum ille nil nisi πάντες ὑπὸ τ. νεφ. et C ἐπὶ τῶν νεφ.

<sup>14</sup> εἶπον (A add ἐγώ λαύν.) κύριε (D om) καὶ (C om) ἀπὸ -- ἄκουσ. δικ. λω. (CD om ἄκ. δι. λω.): B om | C ἀποστέλλα | τοὺς ἀγγ. (Α ἀρχαγγ.) μου cum CFA; D ἀγγέλους, item B | προσώπου cum AC; DF πρόσωπον. B om ἐπὶ πρ. π. τ. γῆς, sed addit μετὰ πῦρ | κατακαύσουσιν (F καύσουσιν) cum CEF; AD κατακαύσωσιν, BG καύσωσιν | τὴν (Α πραει πᾶσαν) γῆν: B τὸ πρόσωπον τῆς γῆς, D αὐτῆν | πήχας: ita omnes | ὄκτακισχιλ. πεντακοσ. cum AE; C πεντακοσίας, D χιλίας ὄκτακοσίας, F ἐξηκοντα ἑκατοσταις (sic certe Birch.), B τριάκοντα (ultra hinc νοειν non descripsi textum) | κατακετήσοντ. cum AG; DE καήσονται, CF καύσονται | A διμόλως καὶ αἱ πέτραι | καὶ γενήσοντ. (F γενήσεται, E οἱ κ. γε.) ὡσεὶ (DE ὡς) κον. : Α om | καὶ κατακαήσ. (C καήσ., F καυθήσεται): A ταῦτα καὶ | πᾶν δένδρο. (C πάντα τὰ δένδρα ὅπδ περάτων ἦως περάτων

γῆς καὶ πᾶν συρόμενον ἐπὶ προσώπου τῆς γῆς, καὶ πᾶν πετεινὸν πετόμενον ἐπὶ τὸν ἀέρα, καὶ οὐκέτι ἔσται ἐπὶ προσώπου πάσης τῆς γῆς σαλευόμενόν τι, καὶ ἔσται ἡ γῆ ἀκίνητος.

<sup>15</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μελλεις ποιεῖν; καὶ ἥκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιος Ἰωάννη· τότε ἀποσκεπάσω τὰ τέσσαρα μέρη τῆς ἀνατολῆς, καὶ ἔκλιψησιν τέσσαρες ἀνεμοὶ μεγάλοι καὶ ἐκλιψμήσουσιν πᾶν τὸ πρόσωπον τῆς γῆς ἀπὸ περάτων ἔως περάτων τῆς γῆς· καὶ ἐκλιψμήσει κύριος τὴν ἀμαρτίαν ἀπὸ τῆς γῆς, καὶ λευκανθήσεται ἡ γῆ ὥσπερ χιών, καὶ γενήσεται ὡς χαρτίον, μὴ ἔχουσα σπηλαιον τὴν ὅρος ἡ βουνὸν ἡ πέτραν, ἀλλ᾽ ἔσται τὸ πρόσωπον τῆς γῆς ἀπὸ ἀνατολῶν μέχρι δυσμῶν ὡς ἡ τράπεζα καὶ λευκὸν ὡσεὶ χιών· καὶ πυρωθήσονται οἱ νεφροὶ τῆς γῆς, καὶ βιόσει πρές με λέγουσα· παρθένος εἰμὶ ἐνώπιον σου, κύριε, καὶ οὐκ ἔστιν ἐν ἐμοὶ ἀμαρτία. καθὼς προεἶπεν ὁ προφήτης Δαυὶδ· ῥαντεῖς με ὑσσώπῳ καὶ καθαρισθήσομαι, πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι. καὶ τῆς οἰκουμένης) καὶ (F οἱ δέ καὶ) πᾶν (D rursus praem καήσοντ., C κατακαήσεται) -- ἐρπετὸς ἔρπον (D ἐρπόντων, F ἔρποντα, C ἔρπον τι, A οἱ) ἐπὶ τῆς γῆς (D τὴν γῆν) | καὶ π. συρ. usque τῆς (E πάσης τῆς) γῆς cum CF; AD οἱ | πετόμ. ἐπὶ (ita DF, C εἰς) τ. ἀέρα· Α κινούμενον ἐν τῷ ἀέρι | καὶ οὐκέτι (ita CD; AF οὐκ) ἔσται (A ἔστιν) ἐπὶ πρ. πάσ. (ita D; C οἱ πρ. πάσ., A οἱ ἐπὶ πρ. π. τ. γ., F pro his ἐν τῇ γῇ) τ. γ. | σαλευ. τι (C add ποτε) -- ἀκίνητη. (ita ADE; C ἀσάλευτος): F ζῶσιν πετόμενον μικρόν τι ἡ μέγα, καὶ ἔσται ἡ γῆ ἀκατασκεύαστος.

<sup>16</sup> εἶπον· κύρ. (D οἱ) καὶ (C οἱ) ἀπὸ ετε. | ἄκουσ. δι. ἡ. cum AF; CD οἱ | ἀποσκεπάσω cum C; Α ἀπόλύσω, DF ἀποθυλάσω | Α τὰς τέσσαρας γωνίας | τῆς ἀνατολῆς cum AC, configmat etiam E; D τῆς γῆς, ἀνατολ. καὶ δύσεως, F τῆς ἀβύσσου | Α οἱ τέσσ. ἀνεμ. οἱ μεγάλ. | ἐκλιψμήσουσιν· Α ἐκλιψμήσωσιν, E λυκμήσουσιν, C ἐκλειμήσει (sic), D λυκμίσουσιν, F ἐκλεψωσιν | πᾶν τὸ -- περάτ. τῆς γῆς (ita Α, C οἰκουμένης) cum AC; EF ἀπαν τὸ πρ. τ. γῆς omisasis reliquias; D τὸν κονιορτὸν τῆς γῆς | x. ἐκλιψμ. (D ἐκλιψμήσοι, C ἐκλιψμήσει, Α ληχμήσει) κύρ. (ita D; C καὶ, A οἱ) τὴν (Α πᾶσαν τὴν) ἀμ. ἀπὸ (C add προσώπου πάσης) τ. γῆς· F οἱ; post x. λευκανδ. ἡ γῆ ὥσπ. χαρτ. ροι | λευκανδ. (F add πᾶσα) ἡ γῆ ὥσπ. χ. καὶ γενήσ. (C γένηται et add ἡ γῆ ἀκασσα) ὡς (CF ὥσπερ) χαρτ. cum DCF; A οἱ χιῶν καὶ γενήσ. ὡς | χαρτίον: C χάρτης | μὴ ἔχ. στήλ. (ita DF; item E; C σπηλαίαδην: σπιλάδα?, G σπίλον), ἡ (D add εὐτίδα: βυτίδα? ἡ) ὅρος ἡ βουνὸν (CD -νός, F βουνα) ἡ πέτραν (CF ἡ πέτρα, D οἱ): E hoc ordines: μὴ ἔχ. βουνὸν ἡ πέτραν ἡ σπήλ., Α plane οἱ | τὸ πρόσωπ. cum CEF; D ὅλον τ. πρ. | ἀνατολῶν: C add τὴλον | ὡς ἡ τράπ. (D ὥσπερ τράπ.) καὶ cum DEG; CF οἱ | ὡσεὶ cum D, E ὡς ἡ, CF ἔστερ, G ὡς. Α rursus οἱ ἀλλ᾽ ἔσται usque χιῶν | βιοήσει: F add ἡ γῆ | ἔναπ. (E ἔναντιον) σου cum ACE; DF οἱ | Α προεφῆτε | F οἱ πλην. με usque

πάλιν εἶπεν· πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσονται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὄδους λείας, καὶ ὄφεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

<sup>16</sup> Καὶ πάλιν εἶπον· κύριε, καὶ αἴτὸ τότε τί μελλεις ποιεῖν; καὶ ἔκουσα φωνῆς λεγούστης μοι· ἀκούσον, δύκαιε Ἰωάννη· τότε καθαρισθήσεται ἡ γῆ ἀπὸ τῆς ἀμαρτίας, καὶ πληρωθήσεται πᾶσα ἡ γῆ· εὐώδιας διὰ τὸ μελλεῖν με κατέρχεσθαι ἐπὶ τὴν γῆν· καὶ τότε ἔξελθη τὸ μέγα καὶ σεβάσμιον σκῆπτρον μετὰ χιλιάδων ἀγγελῶν θρησκεύοντες αὐτό, καθὼς προεῖπον· καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἀπὸ τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· καὶ τότε θεωρήσει αὐτὸ ὁ τῆς ἀδε-

λευκανῶ., C vero insuper add: ἀκούτεις μοι ἀγαλλίαστιν, καὶ εὐφροσύνην ἀγαλλίασωμαι | x. πάλ. εἰπ. (A om εἰπ.) cum CGA; D x. πάλ. ἔτερος προφήτης εἰπ. (F om haec παρε πληρωθήσεται) | ACD φάραξ | F τα τραχεια | ὄψετ. πα. σά.: F ὄψονται.

E post καὶ κατακαύσουσιν τὴν γῆν (vide ad sect. 11. exequunt.) sic pergit: πῆγ. (scriptum est πύχοις) ὀκτακισχιλὰς πεντακοσίας· καὶ καήσονται τὰ δρ. τ. μεγ. καὶ αἱ πέ. χονεῦ. ὡς κον. καὶ ἔσται τῇ γῇ ἀκίν. (cf. sect. 14) καὶ γενήσεται ἡ γῆ χαρτίον, μὴ ἔχουσα βουνὸν ἢ πέτραν ἢ σπήλαιον· ἔσται τὸ πρόσωπο τῆς γῆς ἀπὸ ἀν. μέχρ. δυσμ. ὡς ἡ τράπ. καὶ λευκ. ὡς ἡ χιών· καὶ ἀνάγονται (cod. ἀνήγ.) ἀπὸ τέσσερα μέρη τῆς ἀνατολῆς τέσσαρες ἀνεμοὶ μεγάλοι καὶ λικυμήσουσιν ἀπαν τὸ πρόσωπο. τῆς γῆς, καὶ βοησεῖ τῇ (cod. ὑ) γῇ πρ. κύρ. λέγουσα· παρδ. εἰμὶ (cod. ἡμέν) ἔναντ. σου, κύριε, καὶ οὐκέτι ἔστ. ἐν ἔμ. ἀμ. Iam sequitur: καὶ τότε ἀποστελῶ ἀγγελον ἐξ οὐρανοῦ, καὶ λέγει· ἀκούσαι γῆ, ἐνισχύου· κύριος πρός σε κατέρχεται· καὶ τότε πληρωθήσεται πᾶσα ἡ γῆ εὐώδια, καὶ κατεβάνωσιν πᾶν τίμιον καὶ ἵερὸν καὶ ἱδοξον. τότε ἔξελθοι ἐκ τοῦ οὐρανοῦ τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ με προσῆλωσαν Ιουδαῖοι, μετὰ χιλιάδων ἀγγελῶν ὄψηκεύοντες (sic codex, vide post) αὐτῷ εἰτε.

<sup>16</sup> εἶπον (A add ἔγω Ἰωάννης) κύριε (D om), καὶ αἴτὸ τότε εἰτε. | ἄκ. δι. ιω. cum AF; CD om | ἀπὸ τῆς (ita C; D πάστης) ἀμαρτ.: Α ταῖς ἀμαρτίαις. F om omnia quae hac sectione leguntur; pergit enim post δίκ. Ιωάννη statim ad τότε ἀποστελῶ ἀγγελον ἐξ οὐρανοῦ, quae sectio 17. praebet. | πᾶσα (C om) ἡ γῆ (ita et. E): D om | ἐπὶ τὴν γῆν cum C: D ἐπὶ αὐτῇ, A ἐπὶ τῆς γῆς | ἔξελθη enim AC; D κατέρχεται. Praeterea D add ἐξ τῶν οὐρανῶν, C εἰς τὸν οὐρανὸν | D πανσεβάσμιον | σκῆπτρον: D ἔύλον καὶ σκῆπτρ. ὁ τίμιος σταυρός (cf. et. supra E ad fin. sect. 15.) | μετὰ χιλ. ἀγγ. cum CDE; A βασταζόμενον ὑπὸ χιλ. ἀγγ. | θρησκεύοντες: codd. μιρον τίτιο consentiunt; A enim habet ὄψηκεύοντες; CE ὄψηκεύοντες, D ὄψηκεβοντες. Soloecismum constructionis servandum duximus; ipsum vero verbum ex θρησκ. corruptum videbatur | αὐτό: CE αὐτῶ, D αὐτῶν, A αὐτόν | καθὼς προείπον cum C, item A (-πεν?) αἰδίτις ἐν τοῖς εὐαγγελοῖς, D om | καὶ τότε: A ὅτι τότε | ἀπὸ τοῦ οὐρ. cum C, item A ἀπὸ οὐρανοῦ δρ-

κίας ἐργάτης μετά τῶν ὑπηρετῶν αὐτοῦ καὶ βρύξει μεγάλα, καὶ πάντα τὰ ἀκάθαρτα πνεύματα εἰς φυγὴν τραπήσονται. καὶ τότε ἀράτω δυνάμει κρατούμενοι, μὴ ἔχοντες πόθεν φυγεῖν, βρύξουσιν κατ’ αὐτοῦ τοὺς ὄδόντας αὐτῶν λέγοντες αὐτῷ· ποῦ ἔστιν ἡ δύναμις σου; πῶς ἡμᾶς ἐπλάνησας; καὶ ἔξεφύγομεν καὶ ἔξεπέσαμεν ἐκ τῆς δόξης ἡς εἰχομεν παρὰ τοῦ ἐρχομένου κρίναι ἡμᾶς καὶ πᾶσαν φύσιν ἀνθρωπίνην. οὐαὶ ἡμῖν, ὅτι ἐν τῷ σκότει τῷ ἔξωτερῷ ἔξορίζει ἡμᾶς.

<sup>17</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μελλεις ποιεῖν; καὶ ἦκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ κράξει φωνῇ μεγάλῃ λέγων· ἄκουσον γῆ καὶ ἐνισχύσου, λέγει κύριος· πρὸς σὲ γάρ κατέρχομαι. καὶ ἀκουσθήσεται ἡ φωνὴ τοῦ ἀγγέλου ἀπὸ περάτων ἐως περάτων τῆς οἰκουμένης καὶ ἐως ἐσχάτου τῆς ἀβύσσου. καὶ τότε σαλευθήσεται πᾶσα ἡ δύναμις τῶν ἀγγέλων καὶ τῶν πολυομμάτων, καὶ γενήσεται κρότος μέγας ἐν τοῖς οὐρανοῖς, καὶ σαλευθήσονται τὰ ἐννέα

χόμενον, D om | αὐτό: CD αὐτῶ, Α αὐτόν | μεγάλα cum C; D μέγα, Α μεγάλως Isque add τοὺς ὄδόντας αὐτοῦ | Α om ἀκάθαρτ., D om πνεύμ. | εἰς: C καὶ εἰς | πόθεν cum CE (μὴ ἔχῃ πόθεν φυγῆ); Α ποῦ, D τάπον | βρύξουσιν (C καὶ βρ.) — αὐτῶν cum CD; Α τότε ὄλολύζουσιν, E καὶ λέγουσιν ὑπηρέτας αὐτοῦ | λέγοντες αὐτῷ ειπεν Α, C καὶ λέγειν, D φασίν, E nil addit | δύν. σου cum CDE; Α add ἡ μεγάλη | D ἐπλάν. ἡμᾶς | x. ἔξεφύγομ. (C -γαμεν) x. ἔξεπ. cum AC; E om x. ἔξεπ., Α x. ἔξεπέσαμ. ἐκφυγόντες | ἡς εἰχομεν (C ἡσχαμεν sic): Α τὴν εἶχ. | παρὰ τοῦ ἐρχομ. κρίναι -- ἀνθρωπίνη (C -ώπου) cum CD; Α πρώην δί αὐτοῦ, E παρ’ αὐτοῦ· ἔρχεται κρίναι ἡμᾶς | ἐν τῷ σκότει εἰς. cum D; item E ἔξορίζει ἡμᾶς τὸ σκότος τὸ ἔξωτ., C εἰς τὸ σκ. τὸ ἔξωτ. ἔξορισεν ἡμᾶς, Α τὸ σκότ. τὸ αἰώνιον ἐκπληρωσάμενα (sic) διὰ σοῦ. Praeterea E li. I. addit (nullο πεκυ) καὶ σταθήσονται ἐνώπιον μου πάντες γυμνοὶ καὶ τετραχηλισμένοι, pergebas: καὶ εἶπον· κύριε μου, οὐκ ἔσται ἐν τ. κόσμῳ ἐκ. γνωρίσαι ἀγγέλους (pro ἀλλήλ.): cf. sect. 12.

<sup>18</sup> εἶπον (A add ἔγω ἰωάνν.) κύριε (D post τότε) καὶ (C om) ἀπὸ εtc. | καὶ ἦκ. φ. λε. μοι: ita CD; Α nil nisi καὶ, F solus add ἄκουσον δίκαιε ἰωάννη | C ἀποστέλλω | F κράξει | C κράξ. φωνῆς λεγούσης μοι λέγων (sic) | ἄκουσον (C ἄκουε) - ἐνισχύσου (F ἰσχύου, C ἐνίσχυε) | πρὸς σὲ γάρ: F πρ. σε, ἔγω | C κατέρχεται (item E) | ἄγγελου: DF add ἐκείνου, non item AC | ἀπὸ περάτων -- ἀβύσσου cum DF, item C omisis καὶ ἐως εtc.; Α ἀπὸ τῶν περ. τῆς οἰκ. ἐως τῶν ἐσχάτων τῆς ἀβ. | σαλευθήσεται πᾶσα-ἀγγέλων cum AD; C σαλευθήσονται πάντα τὰ τάγματα τ. ἀγγ., F σαλευθήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν | καὶ (C ἐως τ. πολυομμ. cum CD; Α καὶ τὰ τάγματα τῶν ἀρχαγγέλων .. F om | καὶ (C add τότε) γενήσεται οὐαὶ οὐρανοῖς cum ACD .. F om | Α σαλευθήτωσαν | τὰ ἐννέα (ita CD, Α ἐπτά, F om) πε. τοῦ οὐρ. (D τὰ ἐν τῷ ουρανῷ) | x. γεν.

πέταλα τοῦ οὐρανοῦ, καὶ γενήσεται φέβος καὶ ἔκστασις ἐπὶ πάντας τοὺς ἀγγέλους. καὶ τότε σχισθήσονται οἱ οὐρανοὶ ἀπὸ ἀνατολῶν τὴν οὐρανὸν μέχρι δυσμῶν, καὶ κατελθωσιν ἐπὶ τὴν γῆν πλήθη ἀγγέλων ἀναριθμήτων, καὶ τότε ἀνοιχθήσονται οἱ θησαυροὶ τῶν οὐρανῶν, καὶ κατενέγκωσιν πᾶν τίμιον καὶ τῶν θυμιαμάτων τὴν εὐώδιαν, καὶ τὴν Ἱερουσαλήμ ὥσπερ νύμφην ἐστολισμένην κατενέγκωσιν ἐπὶ τὴν γῆν. καὶ τότε ἐμπροσθέν μου πορεύσονται μυριάδες ἀγγέλων καὶ ἀρχαγγέλων, βαστάζοντες τὸν θρόνον μου, κράζοντες· ἄγιος ἄγιος ἄγιος κύριος Σαβαὼν· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. καὶ τότε ἔξελεύσομαι ἐγὼ μετὰ δυνάμεως καὶ δόξης πολλῆς, καὶ πᾶς ὁφθαλμὸς ἐπὶ τῶν νεφελῶν ὅψεται με, καὶ τότε κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταγχονίων· καὶ τότε μείνῃ ὁ οὐρανὸς κενὸς καὶ κατελθω ἐπὶ τῆς γῆς, καὶ κατενεχθήσονται πάντα τὰ ἐν τῷ ἀέρι ἐπὶ τὴν γῆν, καὶ πᾶσα φύσις ἀνθρωπίνη καὶ πᾶν πνεῦμα πονηρὸν μετὰ τοῦ ἀντιχρίστου, καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχηλισμένοι.

<sup>18</sup> Καὶ πάλιν εἶπον· κύριε, πῶς μελλουσιν γενέσθαι οἱ οὐρα-

φέβος (Α add μέγας, ποι item DF) — πάντ. τ. ἄγγ. (F πᾶσαν τὴν γῆν)· καὶ (D om) τότε σχισθ. οἱ οὐρανοί· haec male om C | τὴλον μέχρι cum ACF .. D ἐώς omisso τὴλ. | καὶ κατελθ. — πλήρης (Α πλήνδος) ἄγγ. ἀναριθμ. (C om ἀν.) cum ACD .. F om | καὶ τότε (F om) ἀνοιχθήσ. (Α ἀνοιχθῶσιν) | κατενέγκωσιν· Α καταγάγω, F ἐνέγκωσιν | τίμιον: C add καὶ σεβάσμιον | καὶ τῶν ὄντων τ. εὐώδ. cum AC .. D κ. πᾶσαν εὐώδ. τῶν ὄντων, F post ἐνέγκωσιν pergit corrupto θυμιαμάτων καὶ ἀρωμάτων πολλῶν | καὶ (Birch. coniecit addendum esse εἰδωσιν) τὴν (CF add ἄνω, ποι item AD) ἵερ. ὥσπ. (Α ὡς) νύ. ἐστολ. (ita ACD; F κεκοσμημένη) κατεν. (ita D; ACF καὶ κατεν.) ἐπὶ (ita D, C αὐτὴν πάντα ἐπὶ sic, Α τὰ πάντα ἐπὶ, F πᾶν τίμιον ἐπὶ) τὴν γῆν (C τῆς γῆς) | ἐμπρ. μ. πορ. (F πορευθήσοντ. ἐμπρ. μ.): C προπορεύσονται | μυριάδ. (D praein μυριά., AF χιλιάδες) ἄγγ. καὶ (Α add μυριάδες) ἀρχαγγ. (C om κ. ἀρχ.) | μου: C om | κράζοντες cum A, item F additis καὶ λέγοντες: D καὶ κρ., C καὶ λέγοντ. | δ οὐρ. κ. τῇ γῇ: Α πᾶσα τῇ γῇ | σοι: C αὐτοῦ | ἔξελεύσ. cum AD: CF ἐλεύσ. | ἐγώ: D om | πᾶς (Α add ὁ) ὁφθ. ε. τ. νεφ. (F add τοῦ οὐρανοῦ ὅψεται καὶ) ὅψ. (C anto ἐπὶ ρον; Α ὅψονται) με | καταγχονίων: A add καὶ πᾶσα γλώσσα ἔξομολογήσεται σοι. D post ἐπουρανίων om omnia usque dum sequitur καὶ κατενεχθήσονται | καὶ τότ. μελνη (ita A, C μένη) — καὶ (C τότε pro καὶ) — τῆς γῆς (ita A; C τὴν γῆν) | A om πάντα. F post καταγχονίων pergit: καὶ μετὰ τὸ κατελθεῖν με ἐπὶ τὴν γῆν πᾶσα φύσις etc. | ἀνθρωπίνη cum CD; AF ἀνθρώπων | C om πονηρὸν | καὶ (C om) σταθ. ἐνώπ. μ. πάντες (ita CG; D om; A πάντα γυμνὰ ἐνώπ. μ.) γυμνοὶ (et. F γυμνά) κ. τετραχ. (AF -μένα)

<sup>19</sup> καὶ πάλιν πάρησε ἀστροις ex D sumpsimus. Similiter F -- κύριε, καὶ τι

νοι καὶ ὁ ἥλιος καὶ ἡ σελήνη σὺν τοῖς ἀστροῖς; καὶ ἥκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀτενίσας εἰδον ἀρνίον ἐπτὰ ὀφθαλμοὺς ἔχοντα καὶ ἐπτὰ κέρη. καὶ ἥκουσα πάλιν φωνῆς λεγούσης μοι· κελεύσω ἐλθεῖν τὸ ἀρνίον ἔμπροσθέν μου καὶ ἐρῶ· τίς ἀνοίξει τὸ βιβλίον τοῦτο; καὶ ἀποκριθήσονται πάντα τὰ πλήθη τῶν ἀγγέλων· δοθήτω τὸ βιβλίον τοῦτο τῷ ἀρνίῳ τοῦ ἀνοίξαι αὐτό. καὶ κελεύσω τότε ἀνοιχθῆναι τὸ βιβλίον.

<sup>19</sup> Καὶ ὅταν ἀνοίξῃ τὴν πρώτην σφραγίδα, πεσοῦνται οἱ ἀστέρες τοῦ οὐρανοῦ ἀπὸ ἄκρων ἐνας ἄκρων. καὶ ὅταν ἀνοίξῃ τὴν δευτέραν σφραγίδα, κρυβήσεται ἡ σελήνη καὶ οὐκ ἔσται ἐν αὐτῇ φῶς. καὶ ὅταν ἀνοίξῃ τὴν τρίτην σφραγίδα, κατασταλήσεται τοῦ ἥλιου τὸ φῶς, καὶ οὐκ ἔσται φῶς ἐπὶ τὴν γῆν. καὶ ὅταν

μᾶλλοι γενέσθαι ὁ οὐρ. καὶ ὁ ἥλ. κ. ἡ σελ. καὶ οἱ ἀστέρες. Α καὶ πά. εἰπ. ἐγὼ Ἰωάννης· κύριε, καὶ ἀπὸ τότε τί μελλεῖς ποιεῖν, ὅτι ὁ οὐρανὸς μόνος ἐνκαταλείπεται . . Ο κ. πά. εἰπ. κύριε, ἀπὸ τότε τί μέλλ. ποιεῖν; καὶ τί μελλον (sic) γενέσθαι οἱ οὐρανοί, ὅτι μόνοι ἐγκαταλείπασι (sic), καὶ ὁ ἥλιος καὶ ἡ σελήνη καὶ οἱ ἀστέρες. | θεώρησον — ἀτενίσας (ita CD; sed C add εἰς τὸν οὐρανόν, Α ἀναβλέψας) εἰδ. (AC θ). ἀρν. ἐπτὰ — κέρη (ιασες ομοίας εἰς D; Α ἀρν. τέσσαρα κέρη ἔχοντα, C ἀρν. τετρακέρη [πιστεῖ εἰς -ρηγ]): F om. Kursus comparari potest E (post οὐρ. ἐπιγνωσ. ἔτι τ. τόπον αὐτοῦ μεριτ: καὶ πάλιν ἥκουσα φωνῆς λεγούσης μοι) qui pro his sic habet: ἀναβλέψαι (sic, scriptum -ψε) δύοις κυρίοις Ιωάννη. καὶ ἀναβλέψας εἰδον ἀρνίον τέσσαρα κέρατα ἔχοντα | καὶ ἥκουσα οὐρας ἐρῶ εἰς D: Α καὶ λέγει μοι· τότε κελεύω τὸ βιβλίον ὃν (sic) ἐώρακας ἐλθεῖν καὶ τὸ ἀρν. ἔμπροσθ. μου καὶ (cod. om) λέξω, C καὶ τότε κελεύω τὸ ἀρν. ἀρθῆναι ἔμπρ. μου, καὶ τότε κελεύω (sic singula), Ή τότε κελεύσω ἐλθεῖν τὸ ἀρν. ἔμπρ. μ. statimque pergit καὶ λέγει (sic) τοῖς ἀγγελ. μου· δοῦνήσεται τὸ βιβλ. τοῦτο τοῦ ἀνοίξαι αὐτό. Ε τότε κελεύω τὸ βιβλ. ὅντερ (sic) ἐώρακας ἔμπροσθ. μου (nonnihil excitid, cf. Α)· καὶ λέγω | τίς οὐρας τοῦτο: ita ACDE | καὶ ἀποκριῶ· — τῷ ἀρνίῳ (cod. τὸ ἀρνίον) — κελεύσω (cod. -εύω) τότ. ἀνοιχθ. τὸ βιβλ. εἰς D: Α καὶ λέξωσιν (sic) πά. — δοῦνήσεται — τῷ ἀρν. (sed cod. τὸ ἀρνίον) τοῦ ἀν. αὐτόν (cod. αὐτόν), C καὶ κελεύσουν (sic) πάντα — ἀγγέλων μου δοῦνήσεται τῷ ἀρν. (sed rursus scriptum est τὸ ἀρν.) τὸ βιβλ. καὶ ἀνοίξῃ (sic) αὐτό, Ε καὶ πάντα τ. πλ. τῶν ἀγγ. (absque verbo) δοῦνήσεται τῷ ἀρν. (cod. cum ceteris τὸ ἀρνίον) τὸ βιβλ. τοῦτο τοῦ ἀν. αὐτό.

<sup>19</sup> ὅταν ἀνοίξῃ εις CD: ΑΕ ὅτε ἀνοίξῃ | τοῦ οὐρ. — ἐνας ἄκρων εις D: Α τοῦ οὐρ. ἀπὸ ἄκρου ἐ. ἄκρου αὐτοῦ, C ἀπὸ ἄκρων οὐρανοῦ ἐνας ἄκρων αὐτοῦ, F ἀπὸ ἄκρου τοῦ οὐρ. ἐ. ἄκρου, E πιλ πιστεῖ ἀπὸ τοῦ οὐρ. | σφραγίδα: F ιασιμες σφραγίδαν, passim etiam D | καὶ οὐκ ἔσται — φῶς εις D: C καὶ οὐκέτι ἔσται σελήνη, Α καὶ οὐκ ἔστιν τοῦ ἥλιου ἡ θέρμη οὔτε φῶς τῆς σελήνης, E om; sed vide infra | κατασταλήσεται οὐρας γῆν εις D: C καταστέλλεται τ. φ. τ. ἥλιου, Α κατ. τοῦ ἥλ. τὸ φέγγος, E καταλυθήσεται (cod. -λυσεται) τ. ἥλ. τὸ φ. καὶ οὐκ ἔστιν θέρμη ἥλιου, F λυθήσονται οἱ οὐρανοὶ καὶ ετα.

άνοιξη τὴν τετάρτην σφραγῖδα, λυθήσονται οἱ οὐρανοὶ καὶ οὐται  
ὁ ἀήρ ἀκατασκεύαστος, καθὼς φησιν ὁ προφήτης· καὶ ἔγε  
τῶν χειρῶν σου εἰσὶν οἱ οὐρανοὶ· αὐτοὶ ἀπολοῦνται, σὺ δὲ δια-  
μένεις, καὶ πάντες ὡς ἡμάτιον παλαιωθήσονται. καὶ ὅταν ἀνοίξῃ  
τὴν πέμπτην σφραγῖδα, σχισθήσεται ἡ γῆ καὶ ἀποκαλυφθή-  
σονται πάντα τὰ κριτήρια ἐπὶ προσώπου πάσης τῆς γῆς· καὶ  
ὅταν ἀνοίξῃ τὴν ἕκτην σφραγῖδα, ἔκλεψει τὸ δίμοιρον τῆς θα-  
λάσσης· καὶ ὅταν ἀνοίξῃ τὴν ἕβδόμην σφραγῖδα, ἀποσκεπ-  
θήσεται· ὁ φῶντας.

<sup>20</sup> Καὶ εἶπον· κύριε, τίνες μελλουσιν ἔρωτάσθαι πρῶτον  
καὶ ἀπολαβεῖν τὴν χρόνιν; καὶ ἦκουσα φωνῆς λεγούσης μοι·  
τὰ πνεύματα τὰ ἀκάθαρτα μετὰ τοῦ ἀντικειμένου· κελεύω αὐ-  
τοὺς πορευθῆναι εἰς τὸ σκότος τὸ ἔξωτερον, ἐνθα εἰσὶν τὰ ὑπο-  
βρύχια· καὶ εἶπον· κύριε, καὶ εἰς ποῖον τόπον κεῖται; καὶ  
ἦκουσα φωνῆς λεγούσης μοι· ἀκουσον, δίκαιε Ἰωάννη· ὅσον  
δύναται ἀνὴρ τριακονταέτης κυλίσαι λίθον καὶ ἀπολῦσαι κάτω

quae in reliquis ad quartum sigillum pertinent. | καὶ οὐτ. ὁ ἀήρ ἀκ. εἰμι ΑCEF: D om | καὶ φησιν (EF εἰπεν, AC προεπί.) ὁ προφ. (F ὁ πρ. θαύμ, CE ὁ ἀπό-  
στολος, A ὁ ἀπόστ. παῦλος) καὶ — οὐρανοί (haec D om) αὐτοὶ (D add δι) —  
διαμένεις (ACDEF -γῆς) | καὶ πάντες - παλαιωθήσ. εἰμι CEF: AD om; EF  
vero add καὶ ὡσεὶ περιβόλαιον (F ὑπερβόλ.) αὐτοὺς ἐλέξεις (E ἐλέξεις, F ἐλέγ-  
ῆς) αὐτοὺς καὶ ἀλλαγήσονται | Ad quartum sigillum F πεσεῖται ἡ σελήνη ἀπὸ  
τοῦ οὐρανοῦ. | ἀποκαλυφθήσονται. (A -λύψει, F φανήσονται) — προσώπου (F πρόσω-  
πον) πά. τ. γῆς (E om ἐπὶ usque γῆς): D ἀποκαλυφθήσεται πᾶν κριτήριον τῆς  
γῆς | ἐκ. τὸ διμ. τ. θαλ. (E τ. γῆς): F haec ad septimum sigillum transfert, et  
quae septimi sunt, ad sextum. | ἀποσκεπάσω. (F ἀποσκευασῶ): A praeim τότε.  
E sexto et septimo loco pro καὶ ὅταν etc. habet: καὶ εἰς τὴν ἕκτην σφρ. εἰς κ.  
εἰς τ. ἐβδ. σφρ.

<sup>20</sup> x. εἶπον cum CDE: AF καὶ πάλιν εἶπ. ἔγω λιώνης | F om κύριε | A  
καὶ τίνες | DF πρῶτ. ἔρωτάσθ., E χριθῆναι πρῶτ. | καὶ ἀπολαβ. (F λαβ.) τὴν  
(F om) χρόνιν (D om τ. χρ.).: AE om | λεγ. μοι εἰμι DEF: AC add ἀκουσον  
δίκαιε λιώνην | τὰ πνεύματα: A praeim πρῶτον | ἀντικειμ. εἰμι AC; DEG ἀντι-  
χρόντου, F om μετὰ (hoc praetermisit Birch.) τ. ἀντ. | κελεύω εἰμι EF; C καὶ  
κελ. AD καὶ τότε κελ. | F om αὐτούς | πορευθῆναι: A ἀπειλέναι sic | ἔντα —  
ὑποβρύχ. (A βρύχια): EF om | καὶ εἶπον· κύριε, καὶ εἰς εἰμι E: D καθὼς προ-  
είπον· κύριε, εἰς .. F καὶ εἰς ommissis prioribus .. A καθὼς ἐν τοῖς εὐχαριστίοις  
εἰρηται· οἱ δὲ υἱοὶ τῆς βασιλείας ἐμβληθήσονται εἰς τὸ σκότος τὸ ἔξωτερον.  
κύριε, καὶ εἰς, item C καθὼς προείπον· οἱ δὲ υἱοὶ τῆς βασ. ἐκβληθήσονται εἰς  
τὸ σκ. τὸ ἔξωτερον, a quibus statim pergit: ἐκ ποιῶν τόπων κεῖται | κεῖται εἰμι  
ACE; DF κεῖται. Praeterea E add τὸ αὐτὸ σκότος τὸ ἔξωτερον | ἄκ. δι. λω.  
εἰμι ACF: DE om | ἀνὴρ εἰμι CDE: AF ἀνθρώπος | τριακονταέτης εἰμι ACF,  
D τριάκοντα ἔτη, EG τριακ. ἔτῶν | κυλίσαι usque βυθόν εἰμι D, item C sed tan-

εἰς τὸν βυθόν, καὶ ὀλισθεὶς εἴκοσι ἑτη οὐ μὴ φθάσει εἰς τὸν πυθμένα τοῦ ἄδου· καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· καὶ ἔθετο σκότος ἀποκρυφήν αὐτοῦ.

<sup>21</sup> Καὶ εἶπον· κύριε, καὶ ἀπὸ ἔκεινων ποία γλῶσσα μέλλει ἐρωτᾶσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἐρωτηθήσονται ἀπὸ τοῦ Ἀδάμ αἱ γλῶσσαι ἔκειναι καὶ ὁ Ἑλληνισμός, καὶ οἵτινες ἐπίστευον εἰς τὰ εῖδωλα καὶ εἰς τὸν ἥλιον καὶ εἰς τοὺς ἀστέρας, καὶ οἵτινες ἐν αἰρέσει τὴν πίστιν ἐμίαναν, καὶ οἱ μὴ πιστεύσαντες τὴν ἀγίαν ἀνάστασιν, καὶ οἵτινες οὐχ ὁμολόγησαν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἄγιον πνεῦμα· τότε ἀποκέμψω αὐτοὺς ἐν τῷ ἄδῃ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἀποστραφήτωσαν οἱ ἀμαρτωλοὶ εἰς τὸν ἄδην, πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ὡς πρόβατα ἐν ἄδῃ ἔθετο, θάνατος ποιμανεῖ αὐτούς.

<sup>22</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ ἔκεινων ποίους μέλλεις

τοῦ αὐτοῦ πρὸ κάτω ἐ. τ. βυ., F tantum κυλ. λιθον, Α ἀποκυλίσαι κάτω εἰς βυθὸν λιθον, Ε σηκόσαι λιθῶν καὶ κυλῆσαι sic | καὶ ὀλισθεὶς εἴκ. ἑτη cum D: ACF καὶ ὁ λιθὸς παρὰ (F om) τρία ἑτη, Ε ἵνα τρία ἑτη | οὐ (D καὶ ίνα) μη (C om) φθάσει (C φθάση) ACD; F ap. Birch. nil nisi φύσαις, G οὐ φθάνη, Ε μη σταθῆ ἔκει | εἰς τὸν etc. rursus cum D: C nil habet, F κάτω, Α τοσοῦτόν ἔστι τὸ βάθος εἰς τὸ σκότος τὸ ἔξωτερον, G τοσοῦτόν ἔστ. τὸ σκ. τὸ ἔξ., Ε ἔνε (i. e. εἶναι more Graecorum recentiorum πρὸ ἔστη, quoscum ἔκει praecedens iungendum) τὸ σκότ. τὸ ἔξ. | E om καῶς usque αὐτοῦ | C ἐν ἀποκρύφῳ αὐτό

<sup>21</sup> Καὶ (F add πάλιν) εἶπ. κύριε (D om) ἀπὸ ἔκεινων cum CD F: Α x. εἰπ. ἐγώ λιωνῆς· καὶ ἀπὸ τότε, Ε nil nisi καὶ ἀπὸ ἔκει | πολα γλῶσσα (male Birch. ποικ. γλωσση, E om γλῶσσα) μ. ἐρωτ. cum ACEF: D τίνες μέλλωσιν ἐρ. | ἄκ. δι. λω. cum ACF: D om | Α ἀπὸ τότε ἐρωτην. | ἔκειναι cum ACE (post ἐρωτᾶσθαι statim pergit ἀπὸ τοῦ ἀδ.): DF om | F (ex errore Birch. ut videtur) ὁ Ἑλληνικός | οἵτιν. ἐπίστευον (ΕF ἐπίστευσαν) ε. τ. εἰδ. (E pro εἰδ. habet ἔστρα κ. εἰς τ. σελήνην, vide post): Α οἱ εἰδωλολάτραι | κ. εἰς τ. ἥλιον -ἀστέρας cum D, Α x. οἵτινες ἐπίστευον εἰς τ. ἥλιον, CF om; E vide ante | ἐν αἰρέσει: D in ευρησαν corrupit | Α τ. πλ. αὐτῶν | καὶ οἱ μ. πιστ. (C add εἰς) τ. ἀγ. (D add τριάδαν καὶ τὴν ἀνάστασιν cum CDF (sed ponit post πνεῦμα): E om, Α καὶ οἱ μαντευόμενοι καὶ οἱ μάγοι | καὶ οἵτινες (Birch. corrupit ex F εἰς προοἵτ.) οὐχ (CDE οὐχ) ὁμολόγησαν (ita CDF, E ὁμολόγουν, Α ἐπίστευον εἰς) πα. καὶ τὸν (Α om; C om x. τὸν) ι. κ. τὸ (ACE om) ἄγ. πν. (Ε πν. ἄγ.): C add καὶ τὴν Ἰνδαρικὸν οἰκονομίαν | τότε (Α καὶ τό.) ἀποκέμψω (ita Α, CF -μπω, D ἀποκοστελώ) α. ἐν τ. ἄδῃ (ita CD; AF εἰς τὸν ἄδην) | F καῶς λέγει | ἀποστραφήτωσαν (Birch. vitiosos ex F ἀπογρ.): D ἀποστραφήσονται | ὁ αὐτὸς (C οὐτ.) εἰπ. (Α λέγει) | F Κλεντο, ὁ θά. αὐτ. ποι.

<sup>22</sup> καὶ πάλιν εἶπ. (A add ἐγώ λιωνῆς) κύρ. (D om) καὶ (C om) ἀπὸ ἔκει. (C ἀπὸ τότε) | ποίους μέ. κρι. cum D: Α τίνες (eod. τίς) μέλλουσιν ἐρωτᾶσθαι, CF

χρήνειν; καὶ ἥκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἐρωτηθήσεται τὸ γένος τῶν Ἐβραίων, οἵτινες ὡς κακοῦργον τῷ ἔντλῳ με προστήλωσαν. καὶ εἶπον· καὶ οὗτοι ποίας κολάσεως μελλουσιν τυχεῖν καὶ ποίου τόπου, ὅτι τοιάντά σοι ἐποίησαν; καὶ ἥκουσα φωνῆς λεγούσης μοι· αὐτοὶ ἀπελεύσονται ἐν τῷ ταρτάρῳ, καθὼς προείπεν ὁ προφήτης Δαυΐδ· ἐκέραξαν, καὶ οὐκ τὴν ὁ σώζων, πρὸς κύριον, καὶ οὐκ εἰσήκουσεν αὐτούς. καὶ πάλιν εἶπεν ὁ ἀπόστολος· Πλαῦλος· ὅσοι ἀνόμιας ἥμαρτον ἀνόμιας καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον διὰ νόμου κρίθησονται.

<sup>23</sup> Καὶ πάλιν εἶπον· κύριε, καὶ οἱ τὸ βάπτισμα λαβόντες τί; καὶ ἥκουσα φωνῆς λεγούσης μοι· τότε ἐρωτηθήσεται τὸ γένος τῶν Χριστιανῶν, οἱ τὸ βάπτισμα λαβόντες, καὶ τότε οἱ δίκαιοι ὑπὸ νεύματός μου ἐλθωσιν, καὶ πορευθήσονται οἱ ἄγγελοι καὶ ἐπισωρεύσουσιν αὐτοὺς ἀπὸ τῶν ἀμαρτωλῶν, καθὼς προείπεν ὁ προφήτης Δαυΐδ ὅτι οὐκ ἀφήσει κύριος τὴν φάρδον τῶν

τοι μέλλεις ποιεῖν | καὶ ἥκουσα υσque ἵω. cum ACF: D καὶ εἶπέν μοι | C ἐρωτηθήσονται τὸ εtc. | προστήλωσαν cum CDF, item E (post πνεῦμ. ἄγιον εεε. 21. pergīt: καὶ ἀπὸ τότε κριθήσονται ἐβραῖοι, οἵτινες etc.): Α ἐσταύρωσαν | καὶ (F add πάλιν) εἶπε καὶ (C κύριε, F κύριε καὶ) οὗτοι cum CD: Α καὶ εἶπόν ἐγὼ Ἰωάννης· κύριε, καὶ αὐτοὶ | μέλλ. τυχεῖν (ita A, C λαχεῖν, D ζηειν): F εἰσόν | τοιαῦτα: F ταῦτα | σοι (D om) ἐποι.: C ἐποι. εἰς σέ | λεγ. μοι: F add ἄκουσον δίκαιε Ἰωάννην | αὐτοὶ (Α ὅτι αὐτ.) cum ADE (post προστήλωσαν pergīt αὐτοὶ ἀπελ.): CF οὗτοι | E καθὰ εἶπεν omissis ὁ πρ. δα. | προεῖτ. cum ACF: D εἰτεν | A om δαν. | αὐτούς cum CDE: A (εἰσήκουεν) F αὐτῶν | καὶ πάλ. εἶπ. ὁ ἀπόστ. παῦλ. (F ὁ ἀπόστ. λέγει) - - κριθήσονται (F ὅσοι ἐν νόμῳ ἥμ. ἐν νόμῳ κριθ. οἱ δὲ ἀνόμιας ἥμ. ἀνόμ. κ. ἀπολ.) cum CDF: A om (item E)

<sup>24</sup> Καὶ πάλιν (ita CF; D om) εἶπον: ΑΕ om | κύριε (E add μον) καὶ (CD om) οἱ τὸ βά. λαβ. (ita ACFDF; E φοροῦντες) | τοι εεε D: CF om; Α καὶ ἀμαρτηθήσοντες τοι ἔσται αὐτοῖς, Ε τοι μέλλουσιν γενέσθαι. G pro καὶ οἱ — λαβ. sic: καὶ οἱ βαπτισθέντες καὶ ἀρνησάμενοι σε τοι | F καὶ πάλιν ἥκ. φ. λ. μ. ἄκουσον δίκαιε Ἰωάννη, Α καὶ εἶπε μοι η φωνή | τότε ἐρωτηθήσεται — οἱ (ita C; D καὶ οἱ) — λαβόντες (F om οι τ. βά. λα.): A om | καὶ (D om) τότε οἱ δίκ. ὑπὸ νεύμ. (νεύμ. ex A adsumpsim, D πνεύματ.) — ἀπὸ τ. ἀμαρτ. cum D: C καὶ τότε οἱ δι. ὑπὸ τ. πνεύμ. μον πορευθῶσιν (nonnulli doest) οἱ ἄγγελοι κ. ἐπισωρ. τοὺς δι. ἀ. τ. ἀμαρτ., Α δι. ὑπὸ νεύματός μον πορεύσονται οἱ ἄγγ. καὶ ἐπισωρεύσονται τοὺς δικ. ἀ. τ. ἀμαρτ., F (post χριστιανῶν) καὶ ἐν τῷ πνεύματι μον πορευθήσονται ἄγγελοι καὶ ἐπισωρ. τοὺς δικ. ἀ. τ. ἀμ., E (post μέλλ. γενέσθαι) τότε πορεύσονται οἱ ἄγγ. κ. ἐπισ. τοὺς δικ. ἀπὲ (cod. ἐπι) τῶν ἀμ. (pergit omissis pluribus εἶπε τὸν κλήρον τ. δικ. οἱ μὲν δι. λάμπουσιν ὡς ὁ ἥλ. οἱ δὲ ἀμ. ζε. ζεφ.) | καθὼς υσque τῶν δικ. εεε D, item AC: F om | κ. σταθήσονται — ἥλιος: ita

άμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, καὶ σταθήσονται πάντες οἱ δίκαιοι ἐκ δεξιῶν μου καὶ λάμψουσιν ὡς ὁ ἥλιος. καθὼς ὁρῆς, Ἰωάννη, τοὺς ἀστέρας τοῦ οὐρανοῦ, ὅτι ὅλοι ὄμοι ἐγένοντο, εἰς δὲ τὸ φῶς διαφέρουσιν, οὕτως ἔσται ἐπὶ τῶν δικαίων καὶ τῶν ἀμαρτωλῶν· οἱ γὰρ δίκαιοι λάμψουσιν ὡς φωστῆρες καὶ ὡς ὁ ἥλιος, οἱ δὲ ἀμαρτωλοὶ ἔστωσαν ζοφώδεις.

<sup>24</sup> Καὶ πάλιν εἶπον· χύρε, καὶ πάντες οἱ Χριστιανοὶ εἰς μίαν κόλασιν ἀπέρχονται; βασιλεῖς, ἀρχιερεῖς, Ἱερεῖς, πατριάρχαι, πλούσιοι καὶ πένητες, δοῦλοι καὶ ἔλευθεροι; καὶ ἡκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· καθὼς προεἶπεν ὁ προφήτης Δαυὶδ, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τέλος. περὶ δὲ βασιλέων, ἀλασθήσονται ὡς ἀνδράποδα καὶ κλαύσευσιν ὡς νήπια· περὶ δὲ πατριαρχῶν καὶ Ἱερέων καὶ λευτῶν τῶν ἀμαρτησάντων, διασκορπισθήσονται ἐν ταῖς κολάσεσιν κατὰ τὴν ἀναλογίαν ἐκάστου τοῦ ἴδιου πταίσματος, οἱ μὲν ἐν τῷ πυρίῳ ποταμῷ, οἱ δὲ εἰς τὸν σκώληκαν τὸν ἀκοίμητον, ἄλλοι δὲ ἐν τῷ ἐπταστόμῳ φρέατι τῆς κολάσεως· ἐν ταύταις ταῖς κολάσεσιν διαμερισθήσονται οἱ ἀμαρτωλοί.

D et A, item F; C καὶ στήσονται, a qua inde voce transiit statim ad extrema libri: τῆς φωνῆς ταύτης, κατήνεγκε με τὴν νεφέλην καὶ ἀπέβητο ἐν τῷ ὅρει Ναβώρ. | καθὼς ὁρῆς (F ὁρᾶτε) ἡ. (F om) τ. ἀ. τοῦ οὐρ. (F om τ. οὐρ.) δτ. δλοι ὄμοι (F teste Birch. ὑπ' ἔμοι, G εἰς μιλαν) ἐγ., εἰς δὲ — διαφέρουσιν (F προ his: καὶ φῶς οὐκ ἔχουν δῆλη [corrigere δλοι] ἵσα, ἄλλα ἄλλοι μὲν εἰσιν φαινότατοι [sic Bi.] ἄλλοι δὲ στυγνάτατοι [G στυγνοι])· οὕτως ἔσται (F ξετω) — οἱ γὰρ (F μὲν) δὲ λάμψι. (F λάμπουσιν) ὡς φ. (F φωστήρ) καὶ ὡς ὁ (F om) ἥλιος — ξετωσαν (F ξεσονται) ζοφ. Νε E iam vidimus; A vero post illud prius λάμψι. ὡς δὲ ἥλιος omisssis illis quae interiecta sunt nūl addit nisi οἱ δὲ ἀμαρτ. ξεοντ. ζοφ.

<sup>24</sup> εἶπον (A add ἐγὼ Ἰωάννης) χύρε, καὶ (ita AF; DE om κύ. καὶ) πάντ. οἱ χριστ. (χρι. DEF; AG ἀμαρτωλοὶ) | βασιλ. usque ἔλευ. cum A: F καὶ βασ. καὶ πατρ. πλούσ. καὶ πένητ.., Ε βασιλ. καὶ ἄρχοντες, πλούσ. καὶ πένητ., D nūl nisi καὶ πτωχοὶ καὶ πλούσ. | ἄκ. δι. ἡ. cum AF: DE om | καθὼς cum DF: A δτι καθὼς, Ε om καθὼς υπομ. δαυ. | προεἶπεν (ita F, A εἶπεν) etc.: D προεῖπεν (cod. -πα) τὸ πνεῦμα τὸ ἄγιον διὰ τοῦ προφήτου δαυ. | βασιλέων: EF add καὶ πατριαρχῶν | D post ἀλασθήσονται repotit βασιλεῖς | ἀνδράποδα cum ADG: F τετράποδα | ὡς (A ὡσπερ) νήπια (F -ποι) | περὶ δὲ πατριαρχ. καὶ (D om) — κατὰ τὴν (A om) ἀναλογίαν — πταίσματος cum AD: F καὶ διαμερισθήσονται οἱ ἀμαρτωλοὶ ἐν ταῖς κολάσεσι ταύταις, Ε καὶ διαμερισθήσ. εἰς φορέρας κολάσεις, δπον οὐκ ἔστι φῶς, ἄλλα ὁδύνη καὶ στενοχωρία καὶ ἀνάγκη, omisssis reliquis huius sectionis. | σκώληκαν cum AD: F -κα | ἄλλοι δὲ (F οἱ δὲ) usque κολάσεως cum AF: D om | F om ἐν ταύτ. τ. κολάσεσιν

<sup>26</sup> Καὶ πάλιν εἶπον· κύριε, καὶ οἱ δίκαιοι ποῦ μελλουσιν αὐλίζεσθαι; καὶ ἦκουσα φωνῆς λεγούστης μοι· τότε ἀποσκεπασθήσεται ὁ παράδεισος, καὶ γενήσεται ὁ κόσμος ὅλος καὶ ὁ παράδεισος ἐν, καὶ ἔσονται οἱ δίκαιοι ἐπὶ προσώπου πάσης τῆς γῆς μετὰ τῶν ἀγγέλων μου, καθὼς προεῖπεν τὸ πνεῦμα τὸ ἄγιον διὰ τοῦ προφήτου Δαυΐδ· δίκαιοι δὲ κληρονομήσουσιν γῆν, καὶ κατασκηνώσουσιν εἰς αἰώνα αἰώνος ἐπ' αὐτῆς.

<sup>27</sup> Καὶ πάλιν εἶπον· κύριε, πόσον ἔστιν τὸ πλῆθος τῶν ἀγγέλων; καὶ ποιὸν ἔστιν πλέον, τῶν ἀγγέλων ἢ τῶν ἀνθρώπων; καὶ ἦκουσα φωνῆς λεγούστης μοι· ὅσον ἔστιν τὸ πλῆθος τῶν ἀγγέλων, τόσον ἔστιν τὸ γένος τῶν ἀνθρώπων, καθὼς εἶπεν ὁ προφήτης· ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ.

<sup>28</sup> <sup>27</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ πῶς μέλλει εἶναι ὁ κόσμος; ἀποκάλυψόν μοι πάντα. καὶ ἦκουσα φωνῆς λεγούστης μοι· ἀκουστον, δίκαιοι Ἰωάννη· ἀπὸ τότε οὐκ ἔστιν πόνος, οὐκ ἔστιν λύπη, οὐκ ἔστιν στεναγμός,

<sup>25</sup> πάλιν (DE om) εἶπον· κύρ. καὶ (A om) οἱ | λεγ. μοι (E φωνὴν λέγουσάν μοι, ut etiam ante): F add ἀκουστον δίκαιοι Ἰωάννη | τότε: ΑΕ om | ἀποσκεπ. cum ADE: F ἀνασκεπ. | καὶ γενήσεται usque ἐν cum D: E γενήσεται ἡ γῆ παράδεισος, A om; F post ἀνασκεπ. περgit ἡ γῆ ὥσπερ παράδεισος ετ add καὶ κενωθήσονται οἱ Ἰησαυροὶ τοῦ οὐρανοῦ ἐπὶ προσώπου πάσης τῆς γῆς καὶ οἰσται ἡ γῆ ὥσπερ παράδεισος | καὶ οἱ. οἱ δίκ. ἐπὶ (A ἀπὸ) πρ. — τῶν (F add ἀγίων) ἀγγ. μοι cum AF: E καὶ κενωθήσονται (corrupte, vide ante F; omissa sunt quae ibi interponuntur) οἱ δίκε. ἐπὶ πρόσωπον πάσ. τ. γ. μετὰ τῶν ἀγγ.: D om | καθὼς προεῖπ. (D εἰπ.) τὸ πν. τ. ἀγ. (ita A et D, sed διὰ etc. om A) διὰ τ. πρ. δαυ.: EF καθ. εἰπ. (F διδάσκει) ὁ προφήτ. δαυ. | γῆν cum DF: ΑΕ τὴν γῆν | εἰς αἰών. αἰώνος (ita AD; E om αἰώνος, F εἰς αἰώνας) ἐπ' αὐτῆς (ita DE; AF -τὴν)

<sup>26</sup> πάλιν (DE om) εἰπ. (A add ἔγινον Ἰωάννης) κύρ. (A add καὶ) | πόσον usque ἀνθρώπων cum D: A πόσ. ἔστ. τὸ πλ. τ. ἀγγ. καὶ πόσ. ἔστ. τὸ πλῆθος. τῶν ἀνθρώπων., F τίνες εἰσὶν πλέον τὸν ἀριθμόν, τῶν ἀγγ. ἢ τῶν ἀνθρώπων., E ποιὸν ἄρα μόριχει πλεῖστον (scripta haec in codice ποια αριθμογράφων πλοιον), τὸ γένος τῶν ἀνθρ., ἡ τὸ πλῆθος. τῶν ἀγγέλ. | λεγ. μοι: FE add ἀκουστον δίκαιοι Ἰωάννη | δύον ἔστιν τὸ πλ. τ. ἀγγ. τόσον (F τοσοῦτ.) ἐ. τὸ γέν. (F πλῆθος) τ. ἀνθρ. cum DF (D add τῶν χριστιανῶν): A δύος ἔστιν ὁ ἀριθμὸς τῶν ἀγγέλ. τοσοῦτός ἔστι καὶ τῶν ἀνθρ., E his omnibus omissis statim pergit ἔστησεν ὅρια — ἀγγ. Ήσοῦ, additique οἱ ἄγγελοι ἀναρθμητοί εἰσιν | καθ. εἰπεν usque Ήσοῦ cum AD: F om

<sup>27</sup> πάλιν (DF om) εἶπον· κύριε (D om), καὶ ἀπὸ etc. | καὶ πῶς usque κέσμος cum D; item A κ. π. μέλλεις ποτῆσαι τὸν κόσμον: FE om | ἀποκ. μ. πάντα: FE om | ἀκουσ. δι. ἡ. cum AF: DE om | πόνος — λύπη — στεναγμ. ita AG, item E (καὶ ἀπὸ τότε etc.); similiter D λύπη — φθόνος — στεναγμ., F om οὐκ Ε λύπ. οὐκ Ε στεν. | οὐκ Ε μνη. οὐκ Ε δάκρ. (D — δάκρ. — μνησ.) cum AD: F

οὐκ ἔστιν μητροκακία, οὐκ ἔστιν δάκρυα, οὐκ ἔστιν φλόγες, οὐκ ἔστιν μητροκακία, οὐκ ἔστιν ἀδυκία, οὐκ ἔστιν ὑπερηφανία, οὐκ ἔστιν καταίλαιά, οὐκ ἔστιν πικρία, οὐκ ἔστιν μέριμνα δίση, οὐκ ἔστιν τέκνα γονέων, η τάσσειν, οὐκ ἔστιν τόκες χρυσίου, οὐκ εἰσὶν ποπρέι λογισμόι, οὐκ ἔστιν διάβολος, οὐκ ἔστιν θάνατος, οὐκ ἔστιν τοξός ἀλλὰ τάγτα τίμερα καθὼς προείρεται· καὶ ἀλλα τέρβατα ἔχω, ἀ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης, ταυτέστιν τοὺς ἀθρόους, τοὺς ἀμαρτυρέους τῶν ἀγγέλων διὰ τῆς ἐκάρετον αὐτῶν πολιτείας, κάκεινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσωσιν, καὶ γενήσεται μία πάμινη, εἰς παμήρην.

\* Καὶ πάλιν ἥκουσα φωνῆς λεγούσης με· θάντα ταῦτα πάγτα ἥχουσας, δίκαιε Ἰωάννη· ταῦτα παράθεν παστοῖς ἀνθρώποις, ἵνα καὶ ἐτέρους διδάξωσιν· καὶ μὴ καταφρονήσωσιν, μηδὲ τοὺς μαργαρίτας τίμων ῥύμισιν ἔμπροσθεν τῶν χοέων, μὴ ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν.

Καὶ ἔτι μου ἀκούσοντας τῆς φωνῆς ταύτης, κατήνεγκέ με

οὐκ ἔτος φεύγος, οὐκ ἔτος κακία, οὐκ ἔτος δάκρυα, Εἰ μὲν οὐκ ἔτι δάκρυα | οὐκ ἔτος φεύγος μεριμναί βίου εἰπεν Α· Δ οὐκ ἔτος ὑπερηφανία οὐκ ἔτος μέριμνα, Υ οὐκ ἔτος καταίλαιά, Ε οὐκ ἔτος μέριμνα, οὐκ ἔτος μέρος, οὐκ ἔτος κακία, οὐκ ἔτος πικρία | ο Ε πόνος (Μ ἐντύμησις) γον. ἡ (Ε οὐ) τέκνων: ita ADEF | ο Ζ πόνος (Ν οὐ) χρυσ. εἰπεν ΑΔ: ΕΓΡ ο Ζ διαφορά (Μ πόνος) χρυσ. ἡ ἀργυρίου | ο Ελα. ποπρόλ (Μ post Λ.) εἰπεν ΑΓ, item Ε οὐ διαλογισμόι ποπρόλ, Δ οὐκ ἔτος πορφύρας λογισμός. Praeterea Α solus add οὐκ ἔτος πνεῦμα ποπρόλ. | ο Ζ διάρι (haec Ε οὐ) ο Ζ Ήλιος (haec Ν οὐ) | ο Ζ νύξ, ἀλλὰ πά. ημί εἰπεν Δ: Α ο Ζ νύξ ἡ ἐκαντοτο, ἀλλὰ πάγτα τήμερα. Μ ο Ζ νύξ ἡ ἐκαντοτο (βίστης -αυτή) η κατηρολ (Βί ζωρ) η τήμεραι, ἀλλὰ πάγτα τήμερα, Ε οὐδὲ καταίκησις οὐτε ἐδημοράδα (sic) οὐτε μέραι, ἀλλὰ πάγτα τήμερα ετ μει πάγτα ἀγανθούνι ἀνεκλάτητος· ἀ δηγαλμός οὐκ εἰδεν καὶ οὐς ηκεισεν καὶ ἐπὶ καρδιαν ἀνθρώπου οὐκ ἀνέβη, ἀ ἐτομάσει (sic) δ θεδος τοῖς ἀγαπῶσιν αὐτόν. Τυπον περγίτ: κατεύως εἰπεν (sic, οὐκ εἴπον) καὶ ἀλλὰ εἰτ. | κατ. προείρητα εἰπεν ΑΔ: Ε κατ. εἰπεν, Μ κατ. εἰπ. δι κύριος | τοντέστ. τ. ἀνθρ. (Α δικαίους) τούς (Α οὐ) ὁμ. τῶν ἀγγ. (sic uterque) διὰ τῆς (ιτα Α; Δ κατ) ἐναρέτου (ιτα Δ; Α ἀμετέρτου) αὐτῶν (Α αὐτοῦ) πολιτ. εἰπεν ΑΔ: ΕΓΡ ου | κάκεινα — ἀγαγεῖν: Α από τοντέστοι | ἀκούσωσιν: ita ADEF

\* ταῦτ. (Δ οὐ) πάντ (F οὐ) ἡ. δικ. (εἰπεν ΑΒ; DF οιο) ιω. (Β add καὶ τήγαπημένει μαθητά) ταῦτα (Δ πάντα) παράζου πι. ἀνθρ. | ἵνα καὶ ἐτέρ. διδ. καὶ καταφρον. (haec omnia Α; Δ οὐ) οὐσι θανατοφρ., Β οἵτινες θανοτο οὐτε ἐτέρους διδάξαι, F οὐ) | μηδὲ (Δ θνατο μή) τ. μαργ. τήμ. (D haec post ρίψι. ρίψι. (ιτα Δ; Μ θνατο μή, Δ κατ) καταπατήσουσιν (ιτα Α; DF -σωσιν) εἰτ. Β pro hīs: οι γάρ αφρονες ρίπτουσιν τοὺς μαργαρίτας ζημπροσθεν τ. χοέρ. καὶ καταπατούσιν αὐτούς. | καὶ ἔτι μ. ἀκ. τ. φω. (Α add καὶ [κατα?] βοούσης sic) ταύτης (Α οὐ):

ἡ νεφέλη καὶ ἀπέθετό με ἐν τῷ ὅρει Θαβώρ. καὶ ἥλθεν φωνὴ πρός με λέγοντα· μακάριοι οἱ φυλάττοντες κρίσιν καὶ ποιοῦντες δικαιοσύνην ἐν παντὶ καιρῷ. καὶ μακάριός ἐστιν ὁ οἶκος ὃπου κεῖται ἡ διάθεσις αὐτῆς, καθὼς εἶπεν ὁ κύριος ὅτι ὁ ἀγαπῶν με τοὺς λόγους μου τηρεῖ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· αὐτῷ ἡ δόξα εἰς τοὺς αἰώνας, ἀμήν.

D καὶ ὡς ἡκουσα τ. φων. ταῦτης | ἀπέθετο ACF: D ἔστησεν | θαβώρ: D τῷ θεῷ | καὶ τὸν φων. πρ. με λέγ. (D λέγει — sic — πρ. με) εἰμι AD: CF οὐ | μακάριοι περιοι καιρῷ εἰμι AD: CF οὐ | κ. μακ. ἔστιν (F οὐ) ὁ οἶκος ὃπου (ita ACF, D ἔνθα) — εἰπ. ὁ κύριος: ita ACDF, sed Λ adδ ἐν εὐαγγελίοις | ὁ ἀγαπῶν -τηρεῖ εἰμι ADF (item B): D ὁ ἀγαπ. τοὺς λόγους μου ἀγαπηθήσεται παρὰ τοῦ πατέρος μου | ἐν χριστῷ — ἡμῶν: ita pergitur CDF; reliqua αὐτῷ ετε. εἰμι D: C ὡς ἡ δόξα. καὶ τὸ κράτος εἰς τ. αἰώνας τῶν αἰώνων, ἀμήν. Item F αὐτῷ πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ παναγῷ καὶ ἀγαπῶ καὶ ζωοποιῶ αὐτοῦ πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν. ὡς ἡ δόξα καὶ τὸ κράτος, ἀμήν. Item A (pergitur post τηρεῖ) ὅτι τῷ κυρίῳ ἡμῶν Ἰησ. χρι. πρέπει δόξα καὶ τὴν τιμὴν καὶ τὴν προσκύνησις νῦν κ. ἀεὶ τοὺς αἱ. τῶν αἰώνων, ἀμήν.

Satis diversum ab his libri finem codex B praebet. Pergit enim post καταπατοῦσιν αὐτούς hunc in modum: καὶ μακάριος ὁ ἔχων τὴν ἀποκάλυψην ταύτην καὶ ἀναγινώσκει (sic) ἐμπροσθεν τοῦ λαοῦ· καὶ μακάριοι [οἱ] ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάττοντες αὐτά. ταῦτα τοῦ κυρίου εἰπόντος ἥρπασε με νεφέλη καὶ κατέγαγε με ἐν τῷ ὅρει τῷ θαβώρ. ἐλεύθερον οὖν ἐν τῇ πόλει Ιερουσαλήμ εὑρών συνηθροισμένους τοὺς ἑνδεκα μαδητάς, καὶ ἰδόντες ἔχάρησαν χαρὰν μεγάλην, καὶ ἀσπασάμενοι ἀλλήλους ἐν φιλήματι ἀγίῳ, ἐθηγησάμην (codex editynstanum!) τοῖς ἀδελφοῖς μου ἀποστόλοις ἢ εἰδον καὶ ἡκουσα παρὰ τοῦ διδασκάλου καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Sequitur: καθείκεν, unde fortasse κακῶς καθῆκεν eliciendum; tum pergitur: διεστάρημεν καὶ ἐκηρύξαμεν τὸ εὐαγγέλιον πάσῃ τῇ κτίσει, ἵνα οἱ ἀκούοντες καὶ πιστεύοντες βαπτισθῶσιν εἰς τὸ δνομα τοῦ πατέρος καὶ τοῦ νιοῦ καὶ τοῦ ἀγίου πνεύματος [καὶ] εὑρωσιν ζωὴν αἰώνιον ἐν τῇ ἡμέρᾳ τῆς χριστοῦ. οὐτως γαρ ἐνετέλατο κύριος· ὁ ἀγαπῶν με τοὺς λόγους μου τηρεῖ, κάγδι αὐτῷ δωροῦμαι ζωὴν αἰώνιον. ταῦτα ἀκούσαντες, ἀδελφοὶ ἀγαπητοί, καὶ πιστεύσαντες (codex πιστεύσεσθαι) λίσατε (sic, quod ferri potest) ἵνα λάβητε ζωὴν αἰώνιον εἰς δόξαν πατέρος καὶ νιοῦ καὶ ἀγίου πνεύματος, ἀμήν.

Restat ut de extremis libri partibus videamus, quemadmodum in codice E scripta sunt. Habent autem proprium illa quidem modum, maximeque ieiunam exaggerationem poenitentiam inferni continent. Haec qualia sunt, ex iis quo incho excerpta dabimus satis apprehebit. Scripturam perquam vitiisam tacite passim, ut facero in his consuevimus, corrigimus. Post verba μία ποιμνη, εἰς ποιμήν, exente sect. 27 posita sic pergit: ἀκούσοντες, δίκαιοι ιωάννη. ταῦτα πάντα συναχθήσονται, καὶ γενήσεται εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, καὶ στήσω τὸν θρόνον μου εἰς τὸν τόπον. καὶ καθίσοι μετὰ τῶν ἑβραϊστῶν καὶ μετὰ τῶν καθητεύοντων πολιτείαν, καὶ ἐκτελέσαι τρεῖς λειτουργίας ἀπολαμβάνεις στολὴν λευκὴν καὶ στέφανον ἀμάραντον ἐκ χειρὸς κυρίου, καὶ κατήσει (ita scriptum) μετὰ τῶν καθητεύοντέρων, καὶ μεγάλους ἐπισκόπους ἐπιδεῖξεις (? ita singula). καὶ μετὰ ταῦτα

Επειδόντως ο ἄγγελος πατέρων γραπτά πέπει καὶ ἀρπάζει; φανέσι, καὶ συνέργεια τούς πάλιούς πατέρων πάτεράς τούς πατέρων τας ἀρπάζει; τότε, [καὶ] πατέρων πάτεράς τούς πάλιούς φανέσι, καὶ ἀπειλεῖσθαι τούτην πάτεράν τούς πάτεράς τούς πάλιούς φανέσι, καὶ ὅτι λαρίζει τὰ πράξεις ἐπάν τούς πάτεράς τούς πάλιούς φανέσι, τότε ἀποστεῖ (καὶ ἀποστέλλει) ἄγγελον τὸν πατέραντα ἀπέτοντα. ἀπειλεῖ σύντομον (καὶ σύντομον εὐολμεῖ) τοὺς ἄγγελούς τοῦ φύλους καὶ λύτρος τοῦ προτοῦ, καὶ σύντομον πάτεραν ἀρπάζει εἰς τοὺς ἑστώτας ἐξ εἰνούσιαν, ἵνα οὐ παρηγέρει πάτεράς τοῦ, ὅταν θωσκόν τοῦ δέξεται τοῦ θεοῦ. οἱ ἀπειλέται καὶ ἀμετεπιθυτοί, καὶ οἱ λεπεῖς οἱ μῆτρες (πρὸ τοῦ οὐαντοῦ εἰς επιτηρεῖς: καὶ οἱ μῆτρες πατέρων τούς λεπεῖς οἱ μῆτρες πατέρων ταῖς προσταγάντες — — — ὅπει δημιουργία, καθεύδεται διὰ τούς ἀμαρτωλούς, καὶ φανήσει ὁ περιεργός (in paello autem θυραρές επιστήνεται εἰ) τὸν πατρόν (sic). ἀποτελεῖ πλευρούς τές καλάσσες· ἀποτελεῖ τὸν πρετήρα — — ἀποτελεῖ τὸν συνάπτων τὸν ἀποδημητὸν καὶ τὸν βλέπεται δρακοντα· ἀπολαμβανεῖ τὰς ἀλίτες (sic). ἀποτελεῖ τὸ σατός· ἀπολαμβανεῖ τὸν πύρων ποταμόν καὶ τὸ δελιανὸν σπέρτον εἰς τὰς ποταμάς τοῦ ἄδου. τότε βλέπεταις οἱ ἀμαρτωλοί οἱ θεοί τοῦ ἔργα πάτεράν καὶ μῆτραντα — — — οὐ μῆτρες πατρεμαλάν, κιλεύοντες καὶ καταβαθμίσοντες ἐν ροαῖς ὥστε αἰμάτων· καὶ οὐκέτι έστοι εὐεών αὐτούς, οὐ πετρή βροτός, οὐ μάγητη σιλογηγηζομένη, ἀλλά μᾶλλον σπασιάζοντες αὐτούς οἱ ἄγγελοι καὶ ιέγοντες τακτού, τι κλαίετε; ἐν τῷ κόσμῳ οὐκέτι ηλίσσονται αἰσθαντοί, οὐκέτι θεούσιθροις — — — καὶ αἰσθελεύσονται οὐτοί εἰς κόλπουν αἰλούν. ἔστι διαστήσουσι οὐκέτι τὸν ἐν παρθένοις τεχνάτην — — αἰμετανόγητοι έγένοτοι ἐν τῷ κόσμῳ, καὶ οἵ μη ἔργει τέλεος ἀλλά αἰλούν κόλπουν, καὶ λέγει ὁ πεμπελούχος τῷ (καὶ τὸν πατρόν τοῦ τρεχάφαλον, σάπισσον εἰς τὰ δεσμὰ θηρία τοῦ συνέγειται εἰς τὴν βραστὴν αὐτῶν· ἀποτελεῖ τὴν δεκάτηγον θεατὴν συναρπῆγη καὶ ἐργετὸν εἰς ἀστερίες καὶ ἀμετανοήτους· — — καὶ ουνάξει ὁ πεμπελούχος τὸ πάζηδος τούτων ἀμαρτωλῶν, καὶ λατταῖσι τὴν γῆν, καὶ σχισήσεται η γῆ εἰς τόπους καὶ χωρευτήσονται οἱ θεοί τοῦ ἀμαρτωλοῦ εἰς τὰς φαρερές καλάσσες, τότε ἀποστεῖ (καὶ — λει) ὁ θεός τὸν ἀρχιπρέτηγον μιχαὴλ, καὶ οφραγγίσας τὸν τόπον τύπτει αὐτούς ὁ πεμπελούχος μετὰ τὸν τίμιον σταυρόν, καὶ συναρπῆσεται η γῆ κατά τὸ πρότερον. τότε οἱ ἄγγελοι αὐτῶν ὑπερεθηνήσονται, τότε γέ, πανταγαλέωνας αὐτούς καὶ πάντες οἱ ἄγιοι, καὶ οὐκύ όφελησουσιν αὐτούς, καὶ ὁ λιανῆς ἀγέι· καὶ εἰς τύχην τῶν ἀμαρτωλῶν ἐπιγράφεται τὰ πρετήρα; καὶ θηκούσα φωνὴν (καὶ — νῆσι) λέγουσάν μοι· ξεαστος ἐν τῷ ίδιῳ θελήματι ἐπορεύοντο ἐν τῷ κόσμῳ, καὶ διὰ τούτο οὐτες καλάζονται. μακάριος ὁ ἀνθρώπος ὁ ἀναγινώσκων τὴν γραφὴν· μακάριος ὁ μεταγράψας αὐτὸν καὶ δώσας εἰς ἑτέρας καθολικάς ἐκκλησίας· μακάριοι πάντες οἱ φοβούμενοι τὸν θεόν. ἀκούσατε λεπεῖς καὶ οἱ ἀναγινωσκούστε, ἀκούσατε λαοῦ ετε.

## V. IOHANNIS LIBER DE DORMITIONE MARIAE.

Τοῦ ἀγίου Ἰωάννου τοῦ θεολόγου λόγος εἰς τὴν κοίμησιν  
τῆς ἀγίας θεοτόκου.

<sup>1</sup> Τῆς παναγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας  
κατὰ τὸ εἰωθὸς ἐν τῷ ἀγίῳ μνήματι τοῦ κυρίου ἡμῶν ἐρχομένης  
θυμιᾶσαι καὶ κλινούσης τὰ ἄγια γόνατα αὐτῆς, ἐδυσώπει τὸν  
ἔξι αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν πρὸς αὐτὴν ἀναλῦσαι.

\* τοῦ ἀγίου (Par. 1021 add ἀποστόλου καὶ εὐαγγελιστοῦ, Ε pro ἀγίου habet  
ἐν ἀγίοις πατρὸς ἡμῶν) ἰωάνν. τοῦ θεολ. λόγος (Mon. 146 om) εἰς τ. (Mon. 146  
add πάνσεπτον) κοιμησιν τῆς ἀγίας (ita A; B παναγίας, Ε ὑπεραγίας, Par.  
1021 ὑπεραγίας δεσποινῆς ἡμῶν) θεοτόκου εἰπι AB Mon. 146; Ε; Par. 1021.

CD Par. 770: διήγησις (ita C; D Par. 770 om) τοῦ ἀγίου ἰωάνν. τοῦ θεο-  
λόγου περὶ τῆς τελειωσεως τῆς ἀγίας (ita D; C παναγίας) θεοτόκου καὶ ἀειπαρ-  
θένου μαρίας (Par. 770 τῆς ἀγίας μαρ. τῆς θεοτόκης).

Par. 1815: τοῦ ἀγίου ἰωάνν. θεολόγου καὶ εὐαγγελιστοῦ διήγησις περὶ τῆς  
ἐνδόξου κοιμήσεως τῆς ὑπεραγίας ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.

Colsl. 121: ἰωάννου τοῦ ἀποστόλου καὶ θεολόγου λόγος εἰς τὴν ἀγίαν καὶ  
πανένθοτον κοιμησιν τῆς ὑπεραγίας θεοτόκου. Par. 1804: ἀνάληψις καὶ μετά-  
στασις τῆς ἀγίας μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ ἱακὼν βού τοῦ ἀδελ-  
φοῦ τοῦ κυρίου. Vind. 151: κοιμησις τῆς ὑπεραγίας δεσποινῆς ἡμῶν θεοτόκου  
μαρίας, συγγραφεῖσα ὑπὸ ἱακὼν τοῦ ἀδελφοῦ. Par. 897: τοῦ ἐν ἀγίοις πα-  
τρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου θεοσσάλονίκης λόγος πάνυ ὀφέλιμος εἰς  
τὴν κοίμησιν τῆς ὑπεραγίας δεσποινῆς ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.  
De his quatuor extremis cf. Prolegomena.

<sup>2</sup> παναγίας: D Mon<sup>a</sup> et <sup>b</sup> ἀγίας καὶ | Mon<sup>a</sup> κατὰ τὸ Πος |  
ἀγίῳ: B om | τ. κυρίου ἡμῶν εἰμι ACDE Mon<sup>a</sup>: B Mon<sup>b</sup> add Ἰησοῦ χριστοῦ |  
ἔξι αὐτῆς εἰμι BCDE Mon<sup>a</sup> et <sup>b</sup>: Δ ὑπὲρ αὐτῆς | χριστ. τὸν θεὸν ἡμῶν εἰμι  
ABDE Mon<sup>a</sup> (praei. κύριον) et <sup>b</sup>: Ο om

<sup>2</sup> βλέποντες δὲ αὐτὴν οἱ Ἰουδαῖοι σχολάζουσαν τῷ θείῳ τάφῳ, προσῆλθον τοῖς ἀρχιερεῦσιν λέγοντες ὅτι Μαρία καθ' ἐκάστην ήμέραν ἔρχεται πρὸς τὸ μνῆμα. καλέσαντες δὲ οἱ ἀρχιερεῖς τοὺς ταχθέντας παρ' αὐτῶν φύλακας πρὸς τὸ μὴ συγχωρεῖσθαι τινα εὑχεσθαι ἐν τῷ ἀγίῳ μνήματι, ἐπυνθάνοντο περὶ αὐτῆς, εἰ ἀληθῶς οὕτως ἔχει. οἱ δὲ φύλακες ἀποκριθέντες εἶπον μηδὲν τοιοῦτον θεωρῆσαι, τοῦ θεοῦ μὴ συγχωροῦντος αὐτοῖς τὴν παρούσαν ὄραν. <sup>3</sup> Μιᾳ δὲ τῶν ήμερῶν, παρασκευῆς οὔσης, ἥλθεν κατὰ τὸ εἰωθός ἡ ἀγία Μαρία παρὰ τὸ μνῆμα, καὶ ἐν τῷ εὐχεσθαι αὐτὴν ἐγένετο ἀνεψιθῆναι τοὺς οὐρανούς καὶ τὸν ἀρχάγγελον Γαβριὴλ<sup>ο</sup> κατελθεῖν πρὸς αὐτήν, καὶ εἶπεν· χαῖρε, ἡ γεννήσασα Χριστὸν τὸν θεὸν ήμῶν· ἡ εὐχή σου ἐν τοῖς οὐρανοῖς διελθοῦσα πρὸς τὸν ἐκ σου τεχθέντα ἐδέχθη, καὶ ἀπὸ τοῦ λοιποῦ κατὰ τὴν αἰτησίν σου καταλιποῦσα τὸν κόσμον ἐπὶ τὰ οὐράνια πρὸς τὸν σὸν υἱὸν εἰς τὴν ζωὴν τὴν ἀληθινὴν καὶ ἀδιάδοχον ἀπέρχῃ.

<sup>4</sup> Ἀκούσασα δὲ ταῦτα ἐκ τοῦ ἀγίου ἀρχαγγέλου ὑπέστρεψεν εἰς τὴν ἀγίαν Βηθλεέμ, ἔχουσα ἀμα αὐτῇ τρεῖς παρθένους τὰς ἔξυπηρετούσας αὐτῇ. μετὰ δὲ τὸ ἀναπαῆναι βραχὺ ἀνακαθίσασα εἶπεν πρὸς τὰς παρθένους· ἀγάγετέ μοι θυμιατήριον, ἵνα προσεύξωμαι. καὶ ἥγαγον κατὰ τὸ διατεταγμένον αὐταῖς.

<sup>5</sup> οἱ Ιουδαῖοι εἰποῦσιν ΒCD Μον<sup>a</sup> εἰ b: Α τινὲς τῶν Ιουδαίων | μαρία εἰποῦσιν ΑC Μον<sup>b</sup>: Β Μον<sup>a</sup> η μαρία | ἔρχεται πρὸς (Β εἰς) τὸ μνῆμα (Μον<sup>a</sup> μνημεῖον) εἰποῦσιν ΑBD Μον<sup>a</sup> εἰ b: C ἀπέρχεται πρ. τὸ μνῆμ. καὶ εὔχεται | Β συγχωρεῖσθαι | ἐν τῷ ἀγίῳ (Β οὐ) μνήματι (D μνημῷ) | οὕτως: Β ταῦτα οὕτως | αὐτοῖς τὴν παρούσαν ὄραν εἰποῦσιν D: Α αὐτοῖς τὴν τιμίαν παρουσίαν αὐτῆς ὄραν, Β τὴν τιμίαν αὐτῆς παρουσίαν θεωρῆσαι, C αὐτοῖς τὴν τιμίαν παρουσίαν θεωρῆσαι.

<sup>6</sup> η ἀγία μαρία εἰποῦσιν A: Β η ἀγία θεοτόκος, CD η ἀγία μαρία η θεοτόκος | Κ πρὸς τὸ μνῆμα | καὶ ἐν τῷ εῦχ. αὐτῶν εἰποῦσιν BCD: Α εὐχεσθαι αὐτὴν εἰποῦσιν praecedentibus coniuncta | ἐγένετο ἀνεψιθῆναι usque κατελθεῖν (D ἐλθεῖν): Β ἀνεψιθῆσαν οἱ οὐρανοὶ καὶ ὁ ἄγγελος γαβρ. κατῆλθεν | εἶπεν: D add αὐτῇ, Β λαβετ λέγει αὐτὴν (sic) | η εὐχή σου ἐν τ. οὐρ. (D εἰς τὸν οὐρανὸν) διελθοῦσα (D ἐλθ.) εἰτ. Β εἰσηκούσῃ σου η προσευχή καὶ πρὸς τ. ἐκ σου τεξ. ἐδέχθη | λοιποῦ εἰποῦσιν AB: CD γῦν | Α καταλιποῦσα, Β καταλοιποῦσα εἰποῦσιν CD καταλειποῦσα sic | κόσμον: D add<sup>o</sup> τοῦτον | Β οὐ πρὸς τ. σ. υἱόν | εἰς τὴν: D εἰς | Β ἐπέρχῃ, Α παρέρχῃ

<sup>7</sup> δὲ ταῦτα: C add η παναγία παρθένος | Β ἐκ τοῦ ἀγγέλου | Β ἔχουσα μεδ' ἑαυτήν, D ἔχ. σύν αὐτῇ | τὰς (B add καὶ) ἔξυπηρετ. αὐτῇ (BC αὐτήν): D παιδίσκας τὰς ἔξυπ. αὐτῇ | μετὰ δὲ εἰτ. εἰποῦσιν Α: Β ἐγερθεῖσα δὲ η ἀγία μαρία λέγει πρ. τ. παρ., C ἀνακαθίσασα δὲ εἰπ. πρ. τ. παρ., D εἶπεν δὲ πρ. τ. παρ. | Β προσεύξουμαι | Β διαταχθέν |

<sup>5</sup>καὶ προσηγένετο εἰποῦσα· κύριέ μου Ἰησοῦ Χριστέ, ὁ καταξιώσας διὰ τὴν ἄκραν ἀγαθότητά σου ἐξ ἐμοῦ τεχθῆναι, ἀκουσον τῆς φωνῆς μου καὶ πέμψον μοι τὸν ἀπόστολόν σου Ἰωάννην, ἵνα ἰδούσας αὐτὸν ἀπάρξωμαι τῆς εὐφροσύνης· καὶ πέμψον μοι καὶ τοὺς λοιπούς σου ἀπόστολους, καὶ τοὺς ἥδη πρὸς σὲ ἐπιδημήσαντας καὶ τοὺς ἐν τῷ νῦν αἰώνι, ὅπου δὲ ἂν εἰσιν κατὰ χώραν, διὰ τοῦ ἀγίου σου προστάγματος, ἵνα τούτους θεωρήσασα εὐλογήσω τὸ πολυύμνητόν σου ὅνομα· θαρρῶ γὰρ ὅτι ὑπακούεις τῆς δούλης σου ἐν ἐκάστῳ.

<sup>6</sup> Εὐχομένης δὲ αὐτῆς παρεγενόμην ἐγὼ Ἰωάννης, τοῦ πνεύματος τοῦ ἀγίου ἀρπάσαντός με διὰ νεφελῆς ἀπὸ Ἐφέσου καὶ στήσαντός με εἰς τῷ τόπῳ ἐνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μου. εἰσελθὼν δὲ πρὸς αὐτὴν καὶ δοξάσας τὸν ἐξ αὐτῆς τεχθάντα, εἶπον· χαῖρε, ἡ μήτηρ τοῦ κυρίου μου, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, εὐφραίνοι ὅτι ἐν δόξῃ μεγάλῃ ἐξέρχῃ τοῦ βίου τούτου. <sup>7</sup> καὶ ἐδόξασεν τὸν θεὸν ἡ ἀγία θεοτόκος, ὅτι τὴλθον ἐγὼ Ἰωάννης πρὸς αὐτήν, μνησθεῖσα τῆς φωνῆς κυρίου τῆς εἰπουσῆς· ἰδού ἡ μήτηρ σου, καὶ ἰδού ὁ υἱός σου. καὶ τὴλθον αἱ τρεῖς παρθένοι καὶ προσεκύνησαν. <sup>8</sup> καὶ λέγει μοι ἡ ἀγία θεοτόκος· εὐξαὶ καὶ βάλε θυμίαμα. καὶ ηὔξαμην οὕτως· κύριε Ἰησοῦ Χριστέ, ὁ ποιήσας θαυμάσια, καὶ νῦν ποίησον θαυμάσια ἐνώπιον τῆς γεννησάστης σε, καὶ ἐξέλθῃ ἡ μήτηρ σου ἐκ τοῦ βίου τούτου, καὶ

κύριέ μου εἰπ AD: BC ομ μου

<sup>5</sup> ἐξ ἐμοῦ· Α δὲ ἐμοῦ τῆς δούλης σου | ἀκουσον εἰπ AD: BC ἐπάκουσον | τὸν ἀπόστολον σου· BC ομ σου | Α ἀπάρξομαι | καὶ (C ομ) τοὺς λοιπούς (Ita D; ABC ἀγίους) σου (D post ἀποστ. ponit, A ομ) | Β διὰ τοῦ προστάγμ. σου ταῦ ἀγίου | Β τῇ δούλῃ σου, Α μου τῆς δούλ. σου | ἐν ἐκάστῳ εἰπ AD: C ἐκάστοτε, B ομ

<sup>6</sup> καὶ στήσαντός με· Β καὶ ἔστησαν με | Ενθα· D ἐν φ | Α ἔκειτο | τ. κυρίου μου εἰπ BC: AD ομ μου | καὶ δοξάσας εἰπον εἰπ BC: A εδόξασε ετ καὶ εἰπον | Β ομ χαῖρε τῇ (D ομ) μήτηρ οὐρανού εὐφραίνου, D ομ ἡ γεννήσασα οὐρανού εὐφραίνου τὸν θεόν τημῶν | τοῦ βίου εἰπ AB: CD ἐκ τ. β.

<sup>7</sup> θεοτόκος εἰπ ABD: C μαρτία | τὴλθον εἰπ ACD: B τὴκον | Β μνησ. τοῦ κυρίου τῆς φων. τῆς | C καὶ τὴλθ. καὶ αἱ | προσεκύνησαν εἰπ BC: A add με, D μοι

<sup>8</sup> κ. λέγ. μοι (B ομ) τῇ ἀγίᾳ (C παναγίᾳ, D ομ) | Β βάλε θυμίαμ. καὶ εῦξ. | θυμίαμα prīus: A add μεγάλα | BC ομ καὶ νῦν πολ. θυμίαμα | Α τεκούσης | καὶ (εἰπ AD; BC ομ) ἐξέλθῃ (C ἐξέλθοι) | βίου τούτου εἰπ BCD: A κόσμου Apocalyp. apocryph. ed. Tischendorf.

πτοηθῶσιν οἱ σταυρώσαντές σε καὶ μὴ πιστεύσαντες εἰς σέ. <sup>9</sup> καὶ μετὰ τὸ τελέσαι με τὴν εὐχήν εἰπέν μοι τῇ ἀγίᾳ Μαρίᾳ· ἀγαγέ μοι τὸ θυμιατήριον. καὶ βαλοῦσα θυμάιμα εἰπέν· δόξα σοι ὁ θεός μου καὶ ὁ κύριός μου, ὅτι ἐπληρώθη εἰς ἐμὲ ὅσα ὑπέσχου μοι πρὸ τοῦ ἀνελθεῖν σε εἰς τοὺς οὐρανούς, ὅτι, ὅταν ἐξέρχωμαι ἀπὸ τοῦ κόσμου τούτου, ἐλεύσῃ σύ καὶ τὸ πλήθος τῶν ἀγγέλων σου μετὰ δόξης πρός με. <sup>10</sup> καὶ λέγω πρὸς αὐτὴν ἐγὼ Ἰωάννης· ἔρχεται ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεός ἡμῶν, καὶ ὁρᾶς αὐτὸν, καθὼς ὑπέσχετό σοι. ἀποκριθεῖσα δὲ τῇ ἀγίᾳ θεοτόκῳ εἰπέν μοι· οἱ Ἰουδαῖοι ἐξωμόσαντο ἵνα ἐν τῷ τελειωθῆναι με τὸ σῶμά μου κατακαύσωσιν. καὶ ἀποκριθεὶς εἰπον αὐτῇ· οὐ μὴ ἵδη διαφθορὰν τὸ ὄσιον καὶ τίμιόν σου σῶμα. ἀποκριθεῖσα δὲ εἰπέν μοι· φέρε θυμιατήριον καὶ βάλε θυμάιμα καὶ εῦξαι. καὶ ἐγένετο φωνὴ ἐκ τῶν οὐρανῶν λέγουσα τὸ ἀμήν. <sup>11</sup> καὶ ἡκροασάμην ἐγὼ Ἰωάννης τῆς φωνῆς ταύτης, καὶ εἰπέν μοι τὸ πνεῦμα τὸ ἄγιον· Ἰωάννη, ἡκουσας τῆς φωνῆς ταύτης τῆς ῥήθεισῆς ἐν τῷ οὐρανῷ μετὰ τὸ τελέσαι τὴν εὐχήν; ἀποκριθεὶς δὲ εἰπον· ναί, ἡκουσα. καὶ εἰπέν μοι τὸ πνεῦμα τὸ ἄγιον· αὐτῇ τῇ φωνῇ ἣν ἡκουσας σημαίνει τὴν παρουσίαν τῶν ἀδελφῶν σου τῶν ἀποστόλων τὴν μέλλουσαν καὶ τῶν ἀγίων δυνάμεων, ὅτι σήμερον ἔρχονται ὡδε.

τούτ. ἐν δόξῃ πολλῇ | ΑΟ ομ καὶ μὴ πιστ. εἰς σέ

\* καὶ μετὰ τὸ τελ. με τ. εὐχήν ειμ **A**: **D** καὶ μετὰ τὸ εῦξασθαι, **B** καὶ τελέσαντές μου τὴν εὐχήν, **C** καὶ ὅτε ἐτέλεσα τ. εὐχ. | εἰπεν: **D** λέγει | μαρτα ειμ **BCD**: **A** θεοτόκος | **B** ἀγάγετε | βαλοῦσα ειμ **CD**: **AB** λαβοῦσα | δπι (ειμ **CD**; **B** ἵνα, **A** ομ) | ἐξέρχωμαι (**D** -χωμα): **A** ἐξέρχῃ | ἀπὸ (ειμ **BD**; **AC** ἐκ) τ. κόσμ. (ειμ **BCD**; **A** βίου) τούτου | Λεύσῃ (**B** -σει) σύ (**BCD** σοι): **A** Λεύσομαι ἐγώ | **D** ομ τὸ ετ τῶν | σου ετ πρός με: **A** μου ετ πρὸς σέ | **D** μετὰ δόξης πολλῆς πρός μέ

<sup>10</sup> καὶ λέγ. πρ. αὐτῇ (**A** αὐτῇ) ἐ. Ἰω. c. **CDA**: **B** καὶ λέγει αὐτῇ ὁ Ἰωάνν. | Ἰησ. χρι. καὶ θε. ἡμῶν (**C** ομ' ἡμῶν): **B** καὶ θεὸς Ἰησ. χριστός | **D** καὶ ἀποκριθεῖσα | **C** παναγία | θεοτόκος: **BD** μαρτα | μοι: **B** αὐτῷ, **C** ομ | ἵνα: **B** δτι | κατακαύσωσιν: **D** καύσωσιν, **C** add πυρι | καὶ ἀποκρ. (**C** add ἐγώ Ἰωάννης) ειπον αὐτῇ (πρὸς αὐτήν): **B** ἀποκρ. δὲ ὁ Ἰωάννης εἰπεν αὐτῇ | τίμον: **D** ἄγιον | σου σῶμα ειμ **BC**: **AD** σῶμ. σου | ἀποκρ. δὲ (**BD** add τῇ ἀγίᾳ μαρτα) εἰπ. μοι (**D** πρός με, **B** αὐτῷ): **C** τῇ δὲ λέγει μοι | ἐκ τῶν οὐρανῶν ειμ **BC**: **AD** ἐκ τοῦ οὐρανοῦ

<sup>11</sup> ἡκροασάμην ειμ **ABC**: **D** ἡκουσα | καὶ εἰπεν: **D** ἣν εἰπεν | Ἰωάννη ἡκουσας -- ἐν τῷ οὐρανῷ (**B** ἐκ τοῦ οὐρανοῦ) -- ἀποκριθεὶς δὲ (**D** καὶ ἀποκρ.) εἰπον (**C** ἐγώ εἰπ.) ναί, ἡκουσα (**B** οι ἡκουσα, **D** ναὶ κύριε, ἡκ. αὐτῇ). καὶ εἰπ. μοι τὸ πν. τ. ἄγιον (**D** ομ μοι τὸ πν. τ. ἄγ.): **bases** ομοια **A** οι propter σμοιοτέλευτον | ὥδε ειμ **AB**: **C** ἐνταῦθα, **D** πρὸς ἡμᾶς (corrige υμ.)

<sup>12</sup> Εγώ δὲ Ἰωάννης ἐπὶ τούτοις προσηχόμην· καὶ τὸ πνεῦμα τὸ ἄγιον εἶπεν πρὸς τοὺς ἀποστόλους· πάντες ἂμα διὰ νεφελῶν ἐπιβεηκότες ἐκ τῶν περάτων τῆς οἰκουμένης συναθροίσθητε εἰς τὴν ἀγίαν Βηθλεέμ διὰ τὴν μητέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν συσσειμῷ· Πέτρος ἀπὸ Ρώμης, Παῦλος ἐκ Τιβερίων, Θωμᾶς ἐκ τῶν Ἰνδῶν τῶν ἐσωτέρων, Ἰάκωβος ἀπὸ Ἱερουσαλύμων. <sup>13</sup> Ανδρέας ὁ ἀδελφὸς Πέτρου καὶ Φίλιππος, Λουκᾶς καὶ Σίμων ὁ Καναναῖος καὶ Θαδδαῖος οἱ κοιμηθέντες τῷ πνεύματι τῷ ἄγιῳ ἐξηγέρθησαν ἐκ τῶν μνημείων· πρὸς οὓς τὸ πνεῦμα τὸ ἄγιον ἔλεγεν· μή νομίσητε ὅτι ἀνάστασις νῦν ἔστιν· ἀλλὰ χάριν τούτου ἀνέστητε ἐκ τῶν μνημείων ὑμῶν, ἵνα ἀπελθητε εἰς ἀσπασμὸν πρὸς τιμὴν καὶ θαυματουργίαν τῆς μητρὸς τοῦ κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ, ὅτι ἡγγικεν ἡ ἡμέρα τῆς ἐξόδου, τῆς ἀναλύσεως αὐτῆς εἰς οὐρανούς. <sup>14</sup> Μάρκος δὲ περιών ὄμοιώς καὶ αὐτὸς ἀπὸ Ἀλεξανδρείας παρεγένετο μετὰ καὶ τῶν λοιπῶν, καθὼς προείρηται ἐξ ἐκάστης χώρας. <sup>15</sup> ὁ δὲ Πέτρος ἀρθεὶς ὑπὸ νεφελῆς ἔστη μέσον οὐρανοῦ καὶ γῆς, τοῦ πνεύματος τοῦ ἄγιου στηρίξαντος αὐτόν, καὶ σύνοδα τῶν λοιπῶν ἀποστόλων καὶ αὐτῶν ἀρπαγέντων ἐν νεφέλαις εύρεθῆναι

<sup>12</sup> Ιωάννης: C om | D ἐπὶ τοῦτο (τούτῳ;) | B πάντες δὲ ἂμα | τοῦ κυρ. ἡμῶν Ἰησ. χριστοῦ cum AB: CD τοῦ κυρίου καὶ θεοῦ (C add ἡμῶν) | ἐν συσσειμῷ cum D: AC σὺ (C sol) μὲν σίμων, B om | πέτρος cum BD: AC πέτρε | A παῦλε | ἐκ τιβερίων (hoc accentu A; BC τιβερίων) cum ABC: D ἐκ τιβερίδος. Vide infra, unde claram sit hoc nomine oppidum prope Romam significari | ἐσωτέρων: B ἐνδιάμεσον

<sup>13</sup> καναναῖος: B κανανίτης | οἱ cum C: ABD om | τῷ πνεύματι usque μνημείων cum AC: D ἐξηγέρθησαν ἐκ τ. μνημ. διὰ τοῦ ἄγιου πνεύματος, B τῷ πνεύματι τὸ ἄγιον ἐξηγέρειν ἐκ τ. μνημ. πρὸς (B πέρι) οὓς - - ἔλεγεν (ita C; B ἔφη, Α λέγει): D πρὸς οὓς καὶ εἶπεν | B ἡ ἀνάστασις | A om ἀλλὰ χάριτούτου | μνημείων ὑμῶν (C om υμ.): B νεκρῶν | D εἰς τὸν ἀσπασμ. | B πέρι τιμὴν | τοῦ κυρίου (CD θεοῦ) καὶ σωτ. ὑμῶν (D om) Ἰησ. χρ.: B τοῦ κυρ. ἡμῶν Ἰησ. χρ. | ἡγγικεν cum AD: BC ἡγγισεν | τ. ἀναλύσεως cum ABC: D om | εἰς (B add τοὺς) οὐρανούς: D εἰς τὸν οὐρανόν, C εἰς τὰ οὐράνια

<sup>14</sup> περιών (B om) ὄμοιώς (C om) καὶ αὐτός: D καὶ αὐτ. περιών ὄμοι. | ἀπὸ ἀλεξανδρ. cum AD: BC ἐν ἀλεξανδρείᾳ | B om καὶ post μετὰ | λοιπῶν: D add ἀποστόλων | B καθὼς | B om ἐξ

<sup>15</sup> μέσον: B ἐν μέσῳ | στηρίξαντ. (D τηρίσαντος sic) αὐτόν (C om): A οἰκονομῆσαντος | σύνοδα: ita prorsus omnes (B σύνοδα) | τῶν λοιπῶν (D add ἀγίων) ἀποστ. καὶ αὐτ. ἀρπαγέντων (D ἀρπασθέντ.) ἐν νεφ. εὑρεθῆναι cum AD, item omisissis ἀποστ. καὶ αὐτ. ἀρπαγέντ. C: B τῶν αὐτῶν ἀποστόλων· ἀρπαγέντ.

μετὰ τοῦ Πέτρου. καὶ οὕτως ὑπὸ τοῦ πνεύματος τοῦ ἀγίου, ὡς εἱρηται, πάντες ἄμα ἥλθον.

<sup>15</sup> Καὶ εἰσελόντες πρὸς τὴν μητέρα τοῦ κυρίου καὶ θεοῦ τῆμῶν προσκυνήσαντες εἴπαμεν· μή φοβοῦ μηδὲ λυποῦ· κύριος ὁ θεός ὁ τεχθεὶς ἐκ σου ἐκβαλεῖ σε ἐκ τοῦ κόσμου τούτου μετὰ δόξης· καὶ ἀγαλλιασαμένη ἐπὶ τῷ θεῷ τῷ σωτῆρι αὐτῆς ἀνεκάθισεν ἐν τῇ κλίνῃ, καὶ λέγει τοῖς ἀποστόλοις· ἀρτὶ ἐπίστευσα ὅτι ἔρχεται ὁ διδάσκαλος καὶ θεός ἡμῶν ἐξ οὐρανοῦ, καὶ θεωρῶ αὐτόν, καὶ οὕτως ἀναλύω ἐκ τοῦ βίου τούτου, ὥσπερ θεασάμην ὑμᾶς παραγεναμένους· καὶ θέλω ἵνα εἴπητε μοι, πόθεν γνόντες ὅτι ἀναλύω παρεγένεσθε πρὸς με, καὶ ἀπὸ ποιῶν χωρῶν καὶ διὰ πόσου παρεγένεσθε ἐνταῦθα, ὅτι οὕτως ἐταχύνατε εἰς τὴν ἐμὴν ἐπισκεψιν. οὕτε γάρ ἀπέκρυψέ μοι ὁ ἐξ ἐμοῦ τεχθεὶς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ τῶν ὅλων θεός· πεπίστευκα γάρ καὶ νῦν ὅτι οὗτος ἐστιν ὁ οὐλός τοῦ ὑψίστου.

<sup>16</sup> Καὶ ἀποκριθεὶς ὁ Πέτρος εἶπεν τοῖς ἀποστόλοις· ἔκαστος, πρὸς ὃ τὸ πνεῦμα τὸ ἄγιον εὐηγγελίσατο καὶ διετάξατο τήμιν, πληροφορήσωμεν τὴν μητέρα τοῦ κυρίου τήμῶν. <sup>17</sup> καὶ ἀποκριθεὶς ἐγὼ Ἰωάννης εἶπον· ἐγὼ ἐν ὅσῳ εἰσερχόμην ἐν τῷ ἀγίῳ θυσιαστηρίῳ ἐν Ἐφέσῳ λειτουργήσαι, τὸ πνεῦμα τὸ ἄγιον λέγει

τες ἐν νεφ. εὐρέθησαν | τοῦ εἰμι BCD: Α οι | Δ οι ὡς εἱρητ. | πάντες ἄμα ἥλθον (D add ἐν τῷ τόπῳ) εἰμι CD: Α ἐγένετο πάντας ἄμα εἰναι, Β πάντες δὲ διμα τὴνεώχθησαν

<sup>16</sup> τοῦ κυρ. καὶ θε. τήμῶν εἰμι AD: Β τ. κυρ. τήμῶν Ἰησοῦ χριστοῦ, Σ τοῦ κυρίου | προσκυνήσαντες: C καὶ πρ., D add αὐτήν | εἴπαμεν εἰμι AD: C εἴπομεν, Β εἰπον | μή φοβ. μ. λυποῦ: C χαῖρε ή μήτηρ τοῦ κυρίου τήμῶν, μή λυποῦ | σωτῆρι αὐτῆς: D σωτ. τήμῶν | τοῖς ἀποστόλοις: D πρὸς τήμᾶς | ἐπίστευσα εἰμι BCD: Α πιστεύω | BC οι καὶ θεός, ιεπον οι ἐξ οὐρανοῦ | Β ἀναλύσω | ὁστ. ἐνεσα. (A add καὶ) ὑμ. παραγεναμ. (C παραγενομ.): Β ὥσπ. γάρ ἐνεσάμην ὑμᾶς (sed pergit cum reliquis καὶ ὑπερ.) | ὅτι ἀναλύω: D τὴν ἀνάλυσίν μου τὴν ἐκ τοῦ σώματος | πόσου: Β πόσων | παρεγέν. ἐνταῦθ. εἰμι CD: Α παρεγ. πρὸς με, Β οι | Α οὐ γάρ | μοι εἰμι Α: Β μον, Σ με | Α θε. ὁ χριστ. | πεπίστευκα -- ὅτι (C add ὅντως) οὐτος -- τοῦ ὑψίστου (C τοῦ θεοῦ τ. ὑψ., Β τοῦ θεοῦ τοῦ ζῶντος): D οι

<sup>18</sup> Καὶ εἰμι BCD: Α οι | τοῖς ἀποστόλοις: C τ. συναποστόλοις αὐτοῦ, Δ πρὸς τοὺς ἀποστόλους | πρὸς ὃ ποτius quam πρ. δν edendum videbatur: AD πρ. ὡς, Β πρ. ὡν, Σ πρ. δν | εὐηγγελίσατο καὶ (Α εὐαγγελισάμενον) διετάξατο τήμῶν παρεκκλησίη τή μήτηρ τοῦ κυρίου

<sup>19</sup> D ἀποκρ. δε | ἐγὼ Ἰω. εἶπον: Β ὁ Ιωάνν. εἶπεν | ἐγώ: C οι | εἰσερχό-

μοι ὅτι ἡγγικεν ὁ καιρὸς τῆς ἀναλύσεως τῆς μητρὸς τοῦ κυρίου σου· πορεύθητι ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς· καὶ νεφελὴ φωτὸς ἥρπασέν με καὶ εἰς τὴν θύραν ἔνθα κατάκεισαι ἔστησέν με. <sup>18</sup> ἀπεκρίθη καὶ ὁ Πέτρος· καί γὰρ ἐν Ῥώμῃ διάγων περὶ τὸν ὄρθρον ἥκουσα φωνῆς διὰ τοῦ πνεύματος τοῦ ἀγίου λεγούσης μοι ὅτι ἡ μήτηρ τοῦ κυρίου σου τοῦ καιροῦ ἐγγίσαντος ἀναλύσαι ἔχει· πορεύθητι ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς· καὶ ἴδου νεφελὴ φωτὸς ἥρπασέν με, καὶ θεώρησα καὶ τοὺς λοιποὺς ἀποστόλους διὰ νεφελῶν ἐρχομένους πρός με, καὶ φωνὴν λέγουσάν μοι· πάντες ἀπέλθατε εἰς Βηθλέέμ. <sup>19</sup> ἀποκριθεὶς δὲ καὶ Παῦλος εἶπεν· καί γὰρ εἰς πόλιν ἀπέχουσαν ἀπὸ Ῥώμης οὐκ ὀλίγα διαστήματα διάγων, Τιβερίων τὴν χώραν λεγομένην, ἥκουσα τοῦ πνεύματος τοῦ ἀγίου λέγοντός μοι· ἡ μήτηρ τοῦ κυρίου σου καταλιπτάνουσα τὸν κόσμον τοῦτον ἐπὶ τὰ εὐράνια διὰ τῆς ἀναλύσεως τὸν δρόμον ποιεῖται· ἀλλὰ ἀπελθεις καὶ αὐτὸς ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς· καὶ ἴδου νεφελὴ φωτὸς ἀρπάσασά με παρεστησέν με ἔνθα καὶ ὑμᾶς. <sup>20</sup> ἀποκριθεὶς δὲ καὶ Θωμᾶς εἶπεν· καί γὰρ τὴν Ἰνδῶν χώραν διελθών, τοῦ κηρύγματος τῆς τοῦ Χριστοῦ χάριτι χρατυνομένου καὶ τοῦ νίου τῆς ἀδελφῆς τοῦ βασιλέως ὀνόματι Λαβδανοῦς ὑπὲρ ἐμοῦ μελλοντος σφραγίζεσθαι ἐν τῷ παλατίῳ, ἀφνω τὸ πνεῦμα τὸ ἅγιον λέγει πρός με· καὶ σὺ Θωμᾶς παραγενοῦ εἰς Βηθλεέμ εἰς ἀσπασμὸν τῆς μητρὸς τοῦ κυρίου σου, ὅτι τὴν μετάστασιν εἰς οὐρανούς ποιεῖται· καὶ νεφελὴ φω-

μην: sic ABC, item D ut videtur | τῆς ἀναλύσεως cum BC; AD om | C om σου | ἐν (A add τῇ) βηθλεέμ: C om | D εἰς τὸν ἀσπασμ. | καὶ εἰς -- κατάκεισαι (ita C; D κεῖσαι, A κατέκεισε) ἔστ. (D παρέστησεν) με: B om

<sup>18</sup> ὁ (BC om) πέτρος: BD add καὶ εἶπεν | καί γὰρ cum AB: CD ἔγώ | A περὶ τοῦ ὄρθρου | C om διά | ἀναλύσαι ἔχει: B ἀναλύει, D τὴν ἀνάλυσιν ποιεῖται | ἐν (C add τῇ) cum ADC: B εἰς | D εἰς τὸν | καὶ τοὺς λοιπ. cum BC: AD om καὶ | C om πρ. με | BD φωνὴ λέγουσά μοι | D πάντες ἄμα | B ἔξελθατε | D εἰς τὴν βηθλέα.

<sup>19</sup> πόλιν: D κώμην | ἀπὸ Ῥώμης: A post διαστ. | B ὀλίγον διάστημα | ἀναλύσεως: B add αὐτῆς | D om καὶ αὐτός | ἐν (D add τῇ) βηθλεέμ: A om | D εἰς τὸν ἀσπ. | BD ἥρπασέν με καὶ παρέστ. | ἔνθα καὶ ὑμᾶς (B ὑμεῖς): A ἐνθάδε

<sup>20</sup> τοῦ κηρύγματος (ita ABC; D τῷ κηρύγματι) τῇ (ita AB; CD om) τ. χρ. χ. χρατυνομένου (B -νόμενος, A add μου) | λαβδανοῦς: AB λαβδανοῦς, D λαβδάνους, C κλαυδανοῦς | πρός με: B μοι | A om εἰς βηθλ. | B ἥρπασέν με καὶ ἔστησέν με

τὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. <sup>21</sup> ἀποκριθεὶς δὲ καὶ Μάρκος εἶπεν· καύμοῦ τὸν κανόνα τῆς τρίτης ἐκτελοῦντος ἐν 'Αλεξανδρείᾳ τῇ πόλει, ἐν ὅσῳ προστηχόμην, τὸ πνεῦμα τὸ ἄγιον ἥρπασέν με καὶ ἥγαγέν με πρὸς ὑμᾶς. <sup>22</sup> ἀποκριθεὶς δὲ καὶ Ἰάκωβος εἶπεν· ἐμοῦ ἐν Ἱερουσαλήμ ὅντος τὸ πνεῦμα τὸ ἄγιον ἐπέτρεψέν μοι λέγων· παραγενοῦ εἰς Βηθλέεμ, ὅτι ἡ μήτηρ τοῦ χυρίου σου τὴν ἀνάλυσιν ποιεῖται. καὶ ἴδου νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. <sup>23</sup> ἀποκριθεὶς δὲ καὶ Ματθαῖος εἶπεν· ἐγὼ ἐδόξασα καὶ δοξάζω τὸν θεόν, ὅτι ὅντος μου ἐν πλοίῳ καὶ χειμαζομένου τῆς θαλάσσης ἀγριωμένης διὰ τῶν κυμάτων, ἄφον νεφέλη φωτὸς ἐπισκιάσασα τὸν κλύδωνα τοῦ χειμῶνος ἀπεσείσατο τῇ γαλήνῃ, ἐμὲ δὲ ἀρπάσασα παρέστησέν με πρὸς ὑμᾶς. <sup>24</sup> ἀποκριθέντες δὲ οἱ προαπελθόντες ὄμοιώς διηγήσαντο τὸ πῶς παρεγένοντο. καὶ ὁ Βαρθολομαῖος εἶπεν· ἐγὼ ἐν τῇ Θηβαΐδι ἥμην κηρύττων τὸν λόγον, καὶ ἴδου τὸ πνεῦμα τὸ ἄγιον λέγει μοι· ἡ μήτηρ τοῦ χυρίου σου τὴν ἀνάλυσιν ποιεῖται· ἀπελθε οὖν εἰς ἀσπασμὸν αὐτῆς ἐν τῇ Βηθλέεμ. καὶ ἴδου νεφέλη φωτὸς ἀρπάσασά με ἥγαγέν με πρὸς ὑμᾶς.

<sup>25</sup> Ταῦτα πάντα εἶπον οἱ ἀπόστολοι πρὸς τὴν ἄγιαν θεοτόκον, τὸ πῶς ἦλθον καὶ ποίῳ τρόπῳ· καὶ ἐκτείνασσα τὰς χεῖρας εἰς τὸν οὐρανὸν ἥψατο εἰποῦσα· προσκυνῶ καὶ ὑμνῶ καὶ δοξάζω τὸ πολυύμυητον ὄνομά σου, κύριε, ὅτι ἐπέβλεψας ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου καὶ ἐποίησάς μοι μεγαλεῖα ὁ δυνατός·

<sup>21</sup> κάμοῦ ετc.: Β κάγω -- ἐκτελῶν | D οι ἀποτελοῦντος (C ἐκτελ.) | ἥρ-  
πασέν με (D add διὰ νεφέλης) ετc.: Α ἀρπάσαν με ἥγαγεν

<sup>22</sup> BC ἐν (C om) ιεροσολύμοις | λέγων: ita omnes | Α οι με αυτο πρ. ὑμ.

<sup>23</sup> B καὶ πάλιν δοξάζω | χειμαζομένου (A add διὰ) τ. θαλ. ἀγριωμένης (AC σγριουμ., B σγριωνομένης): D χειμαζομένης τῆς θαλ. καὶ ἀγριωμένης | τὸν κλύδ. τοῦ χειμῶνος: D τὸν χειμῶνα | ἀπεσείσατο (A ἀπεσ.) τῇ (A om) γαλήνῃ (B τὴν γαλήνην): B ἀπ καὶ γαλήνην ἐποίησεν | παρέστ. με ειμι BCD: Α οι με

<sup>24</sup> προαπελθόντες: B κοιμηθέντες | ὄμοιώς: C (δύ. καὶ) D αυτο οι πρ. ρο-  
νηντ, item B καὶ (ἀποκρ. δὲ καὶ οι) | τὸ πῶς ειμι AD: BC οι τό | D παρ-  
γένοντα | τ. λόγον: BD add τοῦ θεοῦ | μοι: BD πρός με | D εἰς τὸν ἀσπ. |  
C οι τῇ | ἥγαγέν με (A οι) ειμι ABC: D παρέστησέν με

<sup>25</sup> πάντα: AB οι | Α οι ἄγιοι ἀπόστ. | C παναγίαν | θεοτόκον: B πα-  
ράνον, C θεοτ. μαρίαν | B προσηγάπατο | Α οι καὶ ὑμνῶ | B ἐπέβλεψες εἰς |  
μεγαλεῖα ειμι ΑΒ: CD μεγαλία | D ως δυνατός

καὶ ἰδοὺ μακαριοῦσίν με πᾶσαι αἱ γενεαί. <sup>26</sup> καὶ μετὰ τὴν εὐχὴν εἶπεν τοῖς ἀποστόλοις· βάλετε θυμίαμα καὶ εῦξασθε. καὶ εὐξαμένων αὐτῶν βροντὴ γέγονεν ἐξ οὐρανοῦ καὶ ἡλθεν φωνὴ φοβερὰ ὡς ἀρμάτων, καὶ ἰδοὺ πλῆθος στρατιᾶς ἀγγέλων καὶ δυνάμεων, καὶ φωνὴ ὡς υἱοῦ ἀνθρώπου ἡκούσθη, καὶ τὰ Σεραφίμ κύκλῳ περὶ τὸν οἶκον ἔνθα ἀνέκειτο ἡ ἀγία ἄμωμος τοῦ θεοῦ μῆτηρ καὶ παρθένος, ὥστε πάντας τοὺς ἐν Βηθλεέμ θεωρῆσαι πάντα τὰ θαυμάσια, καὶ ἐλθεῖν ἐν Ἱεροσολύμοις καὶ ἀπαγγεῖλαι πάντα τὰ θαυμάσια τὰ γενόμενα. <sup>27</sup> ἐγένετο δὲ τῆς φωνῆς γενομένης αὐτινδιον φανῆναι τὸν ἥλιον καὶ τὴν σελήνην περὶ τὸν οἶκον, καὶ ἐκκλησίαν πρωτοτόκων ἀγίων παραστῆναι τῷ οἰκῳ, ἔνθα ἀνέκειτο ἡ μῆτηρ τοῦ κυρίου, πρὸς τιμὴν καὶ δόξαν αὐτῆς. ἐθεωρησα δὲ καὶ σημεῖα πολλὰ γενόμενα, τυφλοὺς ἀναβλέποντας, κωφοὺς ἀκούοντας, χωλοὺς περιπατοῦντας, λεπροὺς καθαριζομένους καὶ τοὺς ἐνεργουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἰωμένους· καὶ πᾶς ὑπὸ νόσου καὶ μαλακίαν ὑπάρχων προσψκαύων ἔξωθεν τοῦ τοίχου, ἔνθα ἀνέκειτο, ἔκραζεν· ἀγία Μαρία, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, ἐλέησον ἡμᾶς. καὶ εἰδένας ἐθεραπεύοντο. <sup>28</sup> πολλὰ δὲ πλήθη ἐν Ἱεροσολύμοις ἐξ ἐκάστης πατρίδος χάριν εὐχῆς διάγοντα, ἀκούσαντες τὰ γινόμενα σημεῖα ἐν Βηθλεέμ. διὰ τῆς μητρὸς τοῦ κυρίου, παρεγένοντο ἐπὶ τὸν τόπον διαφόρων νόσων ἐξαιτούμενοι τὴν ἵσιν· ἡς καὶ ἔτυχον.

<sup>26</sup> ἀποστόλοις: Α μακηταῖς | Β ἐκ τοῦ οὐρανοῦ | Δ οι καὶ ἡλ. φων. φοβερά | Σ στρατιῶν | Δ οι καὶ δυνάμεων | τίκουσθη: BD ἐκ τοῦ οὐρανοῦ τίκ. | Α οι τά | Ενδα (C Ενδεν καὶ Ενδεν, Ενδα) ἀνέκειτο: Α Ενδα τήν | ἄμωμος: B post τ. Νεοῦ | Β α πάντας τοὺς ἐν etc. transililit ad πάντα τὰ γενόμενα θαυμάσια | καὶ ἐλθεῖν ἐν Iερ. καὶ ἀπαγγεῖλαι cum D: Α καὶ εἰσήλθον ἐν Iερ. καὶ ἀπήγγειλε (sic), C nil nisi καὶ ἀπαγγεῖλαι | πάντ. τὰ θαυμ. τὰ γενόμ. cum D, item A omisstis τὰ γενόμενα: C τὰ γενόμενα, B vide ante.

<sup>27</sup> ἐγένετο δὲ τ. φω. γενομένης (Α γεναι.) cum AD: C ἡσαν δὲ ταῦτα· βροντῆς γάρ γενομένης, Β καὶ βροντῆς γενομένης | C οι περὶ τὸν οἶκον | ἀγίων: D γενέσθαι καὶ | Δ οι τῷ οἰκῳ usque τοῦ κυρίου | γενόμενα cum AD: BC γενόμενα | BC οι χωφ. ἀκούοντ. | ἐνεργουμένους cum AD: B ἐνοχλουμένους, C ὄχλουμ. | πᾶς: D add ὁ, B add τις (B restituendum est πᾶς ὅστις -- ὑπῆρχεν -- καὶ ἔκραζεν) Ενδα κατέκειτο (Α add ἡ Νεοτόκος) ἔκραζεν (Β καὶ Εκρ.): D τοῦ οἴκου μετὰ πίστεως κράζων | ἡμᾶς cum AB: CD με | D ἔτεραπεύετο

<sup>28</sup> ἐν Iερ. δὲ ἐκ. πατρίδ. (C χώρας): BD δὲ ἐκάστ. πατρ. (B χώρας) καὶ ἀπὸ ιεροσολύμων | διάγοντα: D ἐληλυθότα | γινόμ. cum BCD: Α γενόμ. | ἐπὶ (BD κατὰ) τὸν (B οι) τόπον: C οι | διαφόρων (D ὑπὸ διαφ.) -- ἔτυχον (Α

έγένετο δὲ χαρὰ ἀνεκλάλητος ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ πλήθους τῶν λαθέντων μετὰ καὶ τῶν θεωρησάντων, δοξαζόντων Χριστὸν τὸν θεὸν ἡμῶν καὶ τὴν αὐτοῦ μητέρα· πᾶσα δὲ Ἱεροσόλυμα ἀπὸ Βηθλεέμ ψαλμῳδίαις καὶ ὑμνοῖς πνευματικοῖς ἐόρταζον.

<sup>29</sup> Οἱ δὲ ἵερεῖς τῶν Ἰουδαίων ἀμα τῷ λαῷ αὐτῶν ἐξέστησαν ἐπὶ τοῖς γινομένοις, καὶ ζήλῳ βαρυτάτῳ κατασχέστες καὶ πάλιν ματαιόφρονι λογισμῷ συμβισύλιον ποιησάμενοι βουλεύονται πέμψαι κατὰ τῆς ἀγίας θεοτόκου καὶ τῶν ἐκεῖσε ὄντων ἀγίων ἀποστόλων ἐν Βηθλεέμ. καὶ δὴ τοῦ πλήθους τῶν Ἰουδαίων τὴν ὁρμὴν ἐπὶ τὴν Βηθλεέμ ποιησαμένων, ὡς ἀπὸ μιλίου ἐνός, ἐγένετο θεωρῆσαι τούτους ὄρασιν φοβεράν καὶ συνδεθῆναι τοὺς πόδας, καὶ ἔκ τούτου ἀναλῦσαι πρὸς τοὺς ὄμοιόντους καὶ πᾶσαν τὴν ἔμφοβον ὄρασιν τοῖς ἀρχιερεῦσιν ἐξηγήσασθαι. <sup>30</sup> ἐκεῖνοι δὲ ἐπὶ πλειόν τέσσαντες τῷ θυμῷ ἀπέρχονται πρὸς τὸν ἡγεμόνα, κράζοντες καὶ λέγοντες· ἀπώλετο τὸ θίνος τῶν Ἰουδαίων ἀπὸ τῆς γυναικὸς ταύτης· διώξον αὐτὴν ἀπὸ τῆς Βηθλεέμ καὶ τῆς ἑισαρχίας Ἱεροσολύμων. ὁ δὲ τήγεμὸν ἐκπλαγεὶς εἰς τὰ θαύματα εἰπεν πρὸς αὐτούς· ἐγὼ οὔτε ἀπὸ Βηθλεέμ διώκω αὐτὴν εὗτε ἀπὸ ἄλλου τόπου. οἱ δὲ Ἰουδαῖοι ἐπέμενον κράζοντες καὶ κατὰ τῆς σω-

πέτυχ., Δ οι ἔξαιτούμ. ισ quo ἔτυχ.): Β δάφορα πάλη ἔχοντες, ἔξαιτούμενοι τὴν λασιν· ἡς καὶ ἔτυχ. | Β χαρὰ μεγάλη, Δ χαρ. μεγάλ. καὶ ἀνεκλάλητ. | Δ θεωρούντων | Σ τὴν τούτου μητέρα | ἀπὸ βηθλ.: Σ ἡως βηθλ. | Δ ψαλμ. κ. ὑμν. καὶ ὧδαις πνευματικαῖς οἱ ἀλιθότες ἐόρταζον ὑποστρέφοντες

<sup>30</sup> ἵερεις: Σ ἀρχιερεῖς | γινομένοις (Δ add σημεῖοις): Β λεγομένοις | κατασχέστες: Δ κατενεχέστες, Β καυνέστες | ΙΙ οι πάλιν | ἀγίας: Σ παναγίας | θεοτόκου καὶ τῶν: Δ καὶ ἀμάρμου μητρὸς τοῦ θεοῦ καὶ τῶν, Α τινάς, κατὰ τῶν (sic) | ἐκεῖσε ὄντ. ἀγ. ἀποστ. (C add τινάς, Β μετά τινας) ἐν (BC add τῇ ἀγίᾳ) βηθλ.: Δ dy. ἀποστ. ὄντων ἐν βηθλ. | καὶ δὴ τοῦ πλήθους (Α πλῆθος, BCD τὸ πλῆθος) -- ποιησαμένων (ita AC; Δ ποιησάμενοι, Β ἐποιούντων sic) ὡς ἀ. μιλίου (C σημείου) ἐνός (Β οι ὡς ἀ. μ. ἡ.), ἐγένετο (Α add δέ, C οι ἐγέν.) -- φοβεράν (Β ἔμφοβον) καὶ (C φόβῳ δὲ pro φοβερ. καὶ) συνδεώ. (Β συνδεω. δὲ pro κ. σ.) -- πόδας (B add αὐτῶν) καὶ ἔκ τούτου (Α ἔκ τούτο κιο, Β ἔκ τούτων, Β ἔκ τούτου τοῦ Ἰανουάτος) ἀναλῦσαι (Β φοβηθέστες τὴνθλυσαν sic) -- ἔμφοβον (Β ἔκφ.) ὄρασιν (Β ἔκπληξιν) -- ἐξηγήσασθαι (Β ἐξηγήσαντο): Δ pro ἐγένετο θεωρῆσαι εἰς sic: θεωρῆσαι τ. δρ. φοβεράν, ὡστε ἔκ τοῦ φόβου συνδεώντας τοῖς ποσὶν εἰς τὰ ὀπίσω ἀναλῦσαι πρὸς τ. ὄμοιόν. κ. πᾶσ. τ. φοβεράν ὄρασιν etc. Perquam igitur corrupte haec in codd. leguntur.

<sup>30</sup> τῷ θυμῷ: Δ θυμοῦ | Β τῇς ἐπαρχ. ταύτης ἵερο. | εἰς (εις ΑCD; Β οι) τὰ θαύμ. : Δ εἰς ἡ ἡκουσεν θαυμαστά | εἰπ. (Δ post πρ. αὐτ.) πρ. αὐτ. (BD αὐτοῖς) | Α οι καὶ αὐτο κατά | τιβερίου καίσ. ἐνορχ.: Α τοῦ καίσ. ὄρ-

τηρίας Τιβερίου καίσαρος ἐνορκοῦντες αὐτόν, ὥστε καὶ ἀγαγεῖν τοὺς ἀποστόλους ἐκ τῆς Βηθλεέμ· εἰ δὲ μὴ τοῦτο ποιήσῃς, ἀναφέρωμεν ἐπὶ τὸν καίσαρα. καὶ δὴ ἀναγκασθεὶς ἀποστέλλει· χιλίαρχον κατὰ τῶν ἀποστόλων ἐπὶ τὴν Βηθλεέμ. <sup>31</sup> τὸ δὲ ἄγιον πνεῦμα λέγει πρὸς τοὺς ἀποστόλους καὶ τὴν μητέρα τοῦ χυρίου· ἰδοὺ ὁ ἥγεμὼν ἐπεμψεν χιλίαρχον καθ' ὑμῶν, τῶν Ἰουδαίων στασιασάντων. ἔξελθόντες οὖν ἀπὸ Βηθλεέμ μὴ φοβεῖσθε· ἰδοὺ γάρ διὰ νεφελῆς παράγω ὑμᾶς εἰς Ἱεροσόλυμα· ἡ γὰρ δύναμις τοῦ πατρὸς καὶ τοῦ οὐρανοῦ καὶ τοῦ ἀγίου πνεύματος μεθ' ὑμῶν ἔστιν. <sup>32</sup> ἀναστάντες οὖν εὐθέως οἱ ἀπόστολοι ἔξηλθον ἐκ τοῦ οἴκου, βαστάζοντες τὴν κλίνην τῆς δεσποίνης θεοτόκου, καὶ τὴν ὄρμὴν ἐποιοῦντο ἐπὶ τὰ Ἱεροσόλυμα· εὐθέως δέ, καθὼς εἶπεν τὸ πνεῦμα τὸ ἄγιον, διὰ νεφελῆς ἀρθέντες εὐρέθησαν εἰς Ἱεροσόλυμα εἰς τὸν οἴκον τῆς δεσποίνης. καὶ ἀναστάντες ἐπὶ πάντες ἡμέρας ἐποιοῦμεν ἀπαυστὸν ὑμνηστίαν. <sup>33</sup> οὗτος δὲ ἐφθασεν ὁ χιλίαρχος ἐπὶ τὴν Βηθλεέμ καὶ οὐχ εὑρεν ἐκεῖ τὴν μητέρα τοῦ χυρίου οὔτε τοὺς ἀποστόλους, ἐκράτησεν τοὺς Βηθλεεμίτας, λέγων πρὸς αὐτούς· οὐχ ὑμεῖς ἥλθατε λέγοντες τῷ ἥγεμόνι καὶ τοῖς ἵερεῦσιν ἀπαντατὰ γενόμενα σημεῖα καὶ θαύματα, καὶ ὡς παρεγένοντο οἱ ἀπόστολοι ἀπὸ πάσης χώρας; ποῦ οὖν εἰσίν; δεῦτε εἰσῆλθατε εἰς τὸν ἥγεμόνα εἰς Ἱερουσαλήμ. τὴν γέοντας γὰρ ὁ χιλίαρχος τὴν τῶν ἀποστόλων καὶ τῆς μητρὸς τοῦ χυρίου ἀποστασίαν τὴν εἰς Ἱε-

κοῦντ. | ὥστε καὶ (B om, D post ἀγαγ.) ἀγαγ. (A ἀναγαγ.) τ. (C add ἀγίους) ἀποστ. ἐκ (A ἀπὸ) τ. Βη. | εἰ δὲ μὴ (A μηδὲν) τοῦτ. ποιήσῃς (D ποιήσεις) ἀναφέρωμεν (A -ρομεν) ἐπὶ (D κατὰ σοῦ ἐπὶ) τ. καίσ. (D add τιβερίου, Item B): B om male εἰ δὲ παρεῖ ἀναφέρε. | A om δή | ἐπὶ τὴν εἰς ACD: B ἐν τῇ

<sup>31</sup> B τῶν Ιουδ. καθ' ὑμ. στασιαζόντων | D ἔξελθατε | CD φοβηθῆτε | καὶ τοῦ ἀγ. πνεύματος: D σὺν ἐμοὶ

<sup>32</sup> B om εὐθέως | B βαστάσαντες καὶ τὴν κλ. | δεσποίνης (D add καὶ) θεοτ.: C ἀνδόξου θεοτ., B θεοτόκου τῆς ἀγίας | καὶ τ. ὄρμ. ἐποιοῦντο: D τ. ὄρμ. ποιούμενοι | C εἰς Ἱεροσόλυμα priori transiliit ad Ἱεροσόλυμα posteriorius | δεσποίνης εἰς AC: BD add ὑμῶν θεοτόκου | C om ἀναστάντες | ἐποιοῦμεν εἰς CD: AB ἐποιοῦν | ἀπαυστὸν: B -στας, D -στην

<sup>33</sup> καὶ οὐχ - - ἐκράτησεν εἰς AD; BC οὐχ - - καὶ ἐκράτησεν (B -σαν) | τ. βηθλεεμίτας εἰς AC: BD τοὺς ἐν βηθλεέμ | ὑμεῖς ἥλθατε εἰς BC: AD ὑμεῖς εἰσῆλθ. | ἵερεῦσιν εἰς AB: C ἀρχουσιν, D ἀρχερ. | γενόμενα εἰς AD: BC γινόμ. | θαύματα: B θαυμάσια, D τέρατα | B καὶ πῶς παρεγ. | ποῦ οὖν εἰσίν εἰς AD: BC καὶ ποῦ εἰσίν ἔρτι | CD δεῦτε οὖν | εἰς τὸν εἰς AD: BC πρὸς τὸν | ἀποστασίαν: A ἀποστασίαν |

ρουσαλήμ. λαβών ούν ὁ χιλίαρχος τοὺς Βηθλεεμίτας εἰσῆλθεν πρὸς τὸν ἡγεμόνα φάσκων μηδένα εύρηκεναι. <sup>34</sup> μετὰ δὲ πέντε ἡμέρας ἐγνώσθη τῷ ἡγεμόνι καὶ τοῖς λερεῦσιν καὶ πάσῃ τῇ πόλει ὅτι ἐν τῷ ἴδιῷ οἴκῳ ἐν Ἱερουσαλήμ ἐστιν ἡ μήτηρ τοῦ χυρίου μετὰ τῶν ἀποστόλων, ἐκ τῶν γινομένων ἐκεῖ σημείων καὶ θαυμασίων· πλήθος δὲ ἀνδρῶν καὶ γυναικῶν καὶ παρθένων συναχθέντες ἔκραζον· ἀγία παρθένε τῇ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, μηδὲ ἐπιλάθῃ τοῦ γένους τῶν ἀνθρώπων. <sup>35</sup> τούτων δὲ γενομένων ἐπὶ πλεῖστον τῷ ἔγχλῳ κινούμενοι ὁ λαὸς τῶν Ἰουδαίων μετὰ καὶ τῶν λερέων λαβόντες ἔύλα καὶ πῦρ ἐπέβησαν καῦσαι βουλόμενοι τὸν οἶκον, ἐνθα ἀνέκειτο ἡ μήτηρ τοῦ χυρίου μετὰ τῶν ἀποστόλων. ὁ δὲ ἡγεμὼν ἰστατο θεωρῶν ἀπὸ μακρόθεν τὴν θέσιν. ἐν δὲ τῷ φθάσαι τὸν λαὸν τῶν Ἰουδαίων τὴν θύραν τοῦ οἴκου, ἵδού αἰφνίδιον δύναμις πυρὸς ἔξελθούσα ἐκ τῶν ἔσωθεν δὶς ἀγγέλου κατέκαυσε πλήθος πολὺ τῶν Ἰουδαίων. καὶ ἐγένετο κατὰ πᾶσαν τὴν πόλιν φέρος μέγας, καὶ ἐδόξαζον τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς. <sup>36</sup> ὅτε δὲ ἐδεινὸν ὁ ἡγεμὼν τὰ γενόμενα, ἀνέκραζεν ἐπὶ παντὸς τοῦ λαοῦ λέγων· ἐπ' ἀληθείας θεοῦ υἱός ἐστιν ὁ τεχθεὶς ἐκ τῆς παρθένου, ἦν ὑμεῖς διωδέκαιοι ἐνομίσατε· τὰ γὰρ σημεῖα ταῦτα θεοῦ ἀληθινοῦ εἰσὶν. ἐγένετο δὲ σχίσμα ἀνὰ μέσον τῶν Ἰουδαίων, καὶ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ χυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τοῖς γινομένοις σημείοις.

<sup>37</sup> Μετὰ δὲ τὸ γενέσθαι πάντα τὰ θαυμάσια ταῦτα διὰ τῆς

Ο λαβών δὲ ὁ | φάσκων εἰς Α, Κ λέγων, Β καὶ ἀπήγγειλε λέγων

<sup>34</sup> Β ἔγνωρίσων | Δ ἀρχιερεῦσιν | δτι ἐν: Κ ὡς ἐν | ἐκ τ. γιν. ἐκεῖ (C ἐκεῖσε, Α add πλείστων) σημ. κ. θαυμάσι. (Δ θαυμάτων): Δ ἐγένοντο γάρ κακεῖσε σημεῖα καὶ θαυμάσια | συναχθέντες (Δ -θέντων, Β -θέν): Α οὐ | Β ἔκραζεν | Α οὐ τίμων

<sup>35</sup> γενομένων εἰς ΑΒ: CD γινομ. (D οὗτως γιν.); Α πλέον | BC κινούμενος | Β οὐ βουλόμενοι εἰ τὴν θέσιν | ἐν δὲ τῷ φθάσαι τ. λαὸν: εἰς ΒCD: Α μόνον δὲ ἔκρασεν ὁ λαός | Α οὐ ἵδού εἰ πυρός | Β ἐφνήδιος (corrigē αἰφνίδιως), item ἔξηλθεν εἰ καὶ κατέκαυσε | καὶ (D add πᾶντες οἱ πιστοὶ) ἐδόξαζον

<sup>36</sup> ἀνέκραξε. εἰς ΑΒ: CD ἔκραξε. | ἐπ' ἀληθ. (C add ὄντως): Α οὐ | Β. υἱός εἰς ΒD: ΑC υἱ. (Α add τοῦ) θε. | Β ὁ σαρκωθεὶς ἐν | ταῦτα εἰς ΒCD: Α τὰ γενόμενα | Α ἀληθινοῦ θεοῦ | D οὐ ἀνά | ἐπίστευσαν εἰς εἰς εἰς ΒC, item D ἐν τῷ ὄνόματι τοῦ χυρ. ήμ. Ιησ. χρ. ἐπίστευσ., Α ἐπίστ. ἐπὶ τὸν χύριον ήμ. Ιησοῦν χρ. | C οὐ ἐπὶ τ. γιν. σημ.

<sup>37</sup> θαυμάσια ταῦτα: Α θαύματα | θεοτόκου (B praei δύτας ἐνδόξου): C

θεοτόκου καὶ ἀειπαρθένου Μαρίας τῆς μητρὸς τοῦ χυρίου, ὅντων ἡμῶν τῶν ἀποστόλων μετ' αὐτῆς ἐν Ἱεροσολύμοις, εἶπεν ἡμῖν τὸ πνεῦμα τὸ ἀγίου· οἴδατε ὅτι κυριακῆς εὐηγγελίσθη ἡ παρθένος Μαρία ὑπὸ τοῦ ἀρχαγγέλου Γαβριήλ, καὶ κυριακῆς ἐτέχθη ἐν Βηθλεέμ ὁ σωτήρ, καὶ κυριακῆς τὰ τέκνα Ἱεροσολύμων ἐξῆλθον μετὰ βαῖων εἰς ἀπάντησιν αὐτοῦ λέγοντες· ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι χυρίου, καὶ κυριακῆς ἀνέστη ἐκ νεκρῶν, καὶ κυριακῆς ἔχει ἐλθεῖν κρῖναι ζῶντας καὶ νεκρούς, καὶ κυριακῆς ἔχει ἐλθεῖν ἐκ τῶν οὐρανῶν πρὸς δόξαν καὶ τιμὴν τῆς ἀναλύσεως τῆς ἀγίας ἐνδόξου παρθένου τῆς τεκνούσης αὐτόν. <sup>38</sup> καὶ εἰς τὴν αὐτὴν κυριακὴν λέγει ἡ μήτηρ τοῦ χυρίου τοῖς ἀποστόλοις· βάλετε θυμίαμα, ὅτι Χριστὸς ἔρχεται μετὰ στρατιᾶς ἀγγέλων· καὶ ἴδου παραγίνεται Χριστός, καθήμενος ἐπὶ θρόνου Χερουβίμ. καὶ πάντων ἡμῶν εὐχομένων ἐφάνησαν ἀναρθίμητα πλήθη ἀγγέλων, καὶ ὁ κύριος ἐπὶ Χερουβίμ ἐπιβεβηκὼς ἐν δυνάμει πολλῆ· καὶ ἴδου φωτοφανίας πρόοδος φοιτῶσα ἐπὶ τὴν ἀγίαν παρθένον διὰ τῆς παρουσίας τοῦ μονογενοῦς αὐτῆς υἱοῦ, καὶ προσπεσοῦσαι προσεκύνησαν αὐτῷ πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν. <sup>39</sup> καὶ φωνήσας πρὸς τὴν μητέρα αὐτοῦ ὁ κύριος εἶπεν· Μαριάμ· καὶ ἀποκριθεῖσα εἶπεν· ίδου ἐγώ, κύριε. καὶ εἶπεν αὐτῇ ὁ κύριος· μὴ λυποῦ, ἀλλ’ εὐφραντέσθω ἡ καρδία σου καὶ ἀγαλλιάσθω· εὐρες γὰρ χάριν θεωρῆσαι τὴν δόξαν τὴν δοθεῖσάν μοι παρὰ τοῦ πατρός μου. καὶ ἀναβλέψασα ἡ ἀγία τοῦ

παναγίας ἐνδόξου θεο. δεσποινῆς ἡμῶν | BC ὅντων (C add δὲ) τῶν ἀποστ. ἐν Ἱερ. εἰπ. αὐτοῖς | οἴδατε· Α ίδετε | ὅτι κυριακῆς (ita A, CD κυριακῆ) - - καὶ κυριακῆς (ita AC; D -κῆ) ἐτέχθη (D ἐδείχθη): B ὅτι ἐν κυριακῇ ἐτέχθη omis-sis reliquias | κυριακῆς tertio et quarto loco cum AC, quinto cum C (A -κῆ), B ἐν κυριακῇ et bis ἐν κυριακῆς, D κυριακῇ | D συνάντησιν | CD ab ίδεεν priore ad alterum transiliunt | D om ἐκ τ. οὐρ. | B ἀναλ. τῆς ἀειπαρθένου μηραῖς, C ἀναλ. τῆς παναγίας ἐνδ. καὶ ἀειπαρθ. μαρίας

<sup>38</sup> εἰς τὴν αὐτὴν (A ἀγίαν) χυρ.: D ταύτη τῇ κυριακῇ | χριστ. ἔρχ. cum A, BD? ἔρχ. ὁ χρ., C ὁ κύριος μου ἔρχ. | ίδου παραγίν. χρ. cum A: BCD πρὸς αὐτούς ὁ χρ. (D κύριος) | C om θρόνου | πάντων ἡμ. cum D: reliqui τῶν ἀποστόλων | πλήθη ἀγγ.: D add σὺν αὐτῷ ετ ομ καὶ ὁ κύρ. usque δυν. πολλῆ | D om ίδου | φωτοφανίας: ita omnes | παρθένον: B θεοτόκον | D om καὶ προσπεσ: usque τῶν οὐρ.

<sup>39</sup> μαριάμ: C μαρία | καὶ (D add αὐτῇ) ἀποκριθ. εἶπεν (D ἀπεκρίνατο): BC η δὲ ἀπ. εἰπ. | D om η καρδ. σου usque θεωρῆσαι | χάριν (A add παρέμπολ) θεωρῆσαι (A θεωρησον, C θεωρήσασα) | A om μου | B στόματι ἀνθρά-

θεοῦ μήτηρ ἵδεν δέξαν ἐν αὐτῷ, ἡν στόμα ἀνθρώπου οὐκ ἔξὸν λαλῆσαι ἢ καταλαβεῖν. ὁ δὲ κύριος πρὸς αὐτὴν ἔμεινεν λέγων· Ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμιόν σου σῶμα μετατίθεμενον ἐν τῷ παραδείσῳ, ἡ δὲ ἀγία σου ψυχὴ ἐν τοῖς οὐρανοῖς ἐν τοῖς θησαυροῖς τοῦ πατρός μου ἐν ὑπερεχούσῃ φανότητι, ἐνθα εἰρήνη καὶ εὐφροσύνη ἀγίων ἀγγέλων καὶ ἐπέκεινα. <sup>40</sup> ἀποκριθῆσα δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν πρὸς αὐτὸν· ἐπίθες τὴν δεξιάν σου, κύριε, καὶ εὐλόγησόν με. καὶ ἀπλώσας ὁ κύριος τὴν ἄχραντον αὐτοῦ δεξιάν εὐλόγησεν αὐτήν. αὐτὴ δὲ κρατοῦσα τὴν ἄχραντον αὐτοῦ δεξιάν κατεφίλει λέγουσα· προσκυνῶ τὴν δεξιὰν ταύτην τὴν δημιουργῆσασαν τὸν οὐρανὸν καὶ τὴν γῆν· καὶ παρακαλῶ τὸ πολυάριθμον σου ὄνομα, Χριστὲ ὁ θεός, ὁ βασιλεὺς τῶν αἰώνων, ὁ μονογενὴς τοῦ πατρός, πρόσδεξαι τὴν δουληὴν σου, ὁ καταξώσας δι’ ἐμοῦ τῆς ταπεινῆς τεχθῆναι εἰς τὸ σῶμα τὸ γένος τῶν ἀνθρώπων διὰ τὴν ἀφραστόν σου οἰκονομίαν· πάντα ἀνθρώπων ἐπικαλούμενον ἡ δεόμενον ἡ ὄνομαζοντα τὸ ὄνομα τῆς δουληὸς σου, χωρίγησον αὐτῷ τὴν βοήθειάν σου. <sup>41</sup> ταῦτα δὲ αὐτῆς λεγούσης προσελθόντες οἱ ἀπόστολοι πρὸς τοὺς πόδας αὐτῆς καὶ προσκυνήσαντες λέγουσιν· μῆτερ τοῦ κυρίου, ἔσσον τῷ κόσμῳ εὐλογίαν, ὅτι ἀπέρχῃ ἀπ’ αὐτοῦ. ηὐλόγησας γάρ αὐτὸν καὶ ἀνέστησας ἀπολιωτά, γεννήσασα τὸ φῶς τοῦ κόσμου. εὐξαμένη δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν ἐν τῇ εὐχῇ αὐτῆς οὕτως· ὁ θεός ὁ διὰ τὴν πολλήν σου ἀγαθότητα ἐκ τῶν οὐρανῶν ἀποστελλας τὸν μονογενῆ σου υἱὸν οἰκήσαι ἐν τῷ ταπεινῷ μου σώματι,

πων | ἔμειν. λέγ. cum BC: AD εἶπεν (D post πρ. αὐτ.) | C ἔστω | C μετατρέψεις | Δ ἐν παραδ. ετ εἰς οὐρανούς | B om ἀγία | BC om ἐν ὑπερεχούσ. φαν. | Α σωφροσύνη | B om ἀγγ., D om ἀγλ ἀγγ. | καὶ (BD om) ἐπέκεινα: Α ἐπεσκήνου

<sup>40</sup> κύριε: C om | τὴν ἄχρ. α. δεξιάν cum BC: AD διὰ τῆς ἀχράντου α. δεξιᾶς | C ηὐλόγησεν | τῆς ταπεινῆς cum BCD: Α τῆς δουληὸς σου | εἰς: BC διά | διὰ τὴν ετε. cum BCD: Α διὰ τῆς ετε. ἀφρασ. (C ἀφατον) σ. οἰκ. (Δ οἰκ. σ.): D ἄχραν σου καὶ ἀφατον οἰκ | ἐπικαλ. ἡ (D καὶ) δεό. ἡ ὄνομαζ. cum CD: Α δεόμεν. καὶ ἐπικαλ. B ἐπικαλ. ἡ ὄνομαζ. | βοήθειαν: D εὐλογίαν

<sup>41</sup> λέγουσιν cum ABC: D εἴπαμεν | μῆτερ (B in marginis η μήτηρ, D ὡ μῆτερ) τ. (D om) κυρίου: C om | D σου εὐλογίαν | CD εὐλόγησας | C πάλιν δὲ εὐξαμένη | C om ἐν τ. εὐχ. αὐτ. οὕτως | πολλήν: BCD om | CD ἀγαθότητα (D -ταν) αὐτοῦ | B μονογενῆν | C αὐτοῦ υἱόν |

ό καταξιώσας τεχθῆναι ἐξ ἐμοῦ τῆς ταπεινῆς, ἐλέησον τὸν κόσμον καὶ πᾶσαν ψυχὴν ἐπικαλουμένην τὸ ὄνομά σου. <sup>42</sup> καὶ πάλιν εὐξαμένη εἶπεν· κύριε βασιλεῦ τῶν οὐρανῶν, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, πρόσθεξαι πάντα ἄνθρωπον ἐπικαλούμενον τὸ ὄνομά σου, ἵνα δοξασθῇ ἡ γέννησίς σου. καὶ πάλιν εὐξαμένη εἶπεν· κύριε Ἰησοῦ Χριστέ, ὁ πάντα δυνάμενος ἐν οὐρανῷ καὶ ἐπὶ γῆς, ταύτην τὴν παράκλησιν δυσωπῶ τὸ ὄνομά σου τὸ ἅγιον· ἐν ἑκάστῳ καιρῷ καὶ τόπῳ ὅπου γίνεται ἡ μνήμη τοῦ ὄνόματός μου, ἀγίασον τὸν τόπον ἐκεῖνον, καὶ δόξασον τοὺς δοξάζοντάς σε διὰ τοῦ ἐμοῦ ὄνόματος, προσδεχόμενος τῶν τοιούτων πᾶσαν προσφορὰν καὶ πᾶσαν ἵκεσίαν καὶ πᾶσαν εὐχήν. <sup>43</sup> ταῦτα δὲ αὐτῆς εὐξαμένης ὁ κύριος πρὸς τὴν Ἰδίαν μητέρα εἶπεν· εὐφρα- νοῦ καὶ ἀγαλλιάσθω ἡ καρδία σου· πᾶσα γὰρ χάρις καὶ πᾶσα διωρεὰ ἐδόθη σοι ἐκ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς κάμοῦ καὶ τοῦ ἀγίου πνεύματος· πᾶσα ψυχὴ ἐπικαλουμένη τὸ ὄνομά σου οὐ μὴ καταισχυνθῇ, ἀλλ’ εῦρη ἔλεος καὶ παράκλησιν καὶ ἀντί- ληψιν καὶ παρρησίαν καὶ ἐν τῷ νῦν αἰώνι καὶ ἐν τῷ μελλοντὶ ἐνώ- πιον τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. <sup>44</sup> στραφεὶς δὲ ὁ κύ- ριος εἶπεν πρὸς τὸν Πέτρον· ἔφθασεν ὁ καιρὸς ἀρέσαι τῆς ὑμνω- δίας. τοῦ δὲ Πέτρου ἀρέσαμένου τῆς ὑμνωδίας πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ὑπῆκουσαν τὸ ἀλληλούϊα. καὶ τότε τὸ πρόσωπον τῆς μητρὸς τοῦ κυρίου ὑπέρ τὸ φῶς ἐλαμψεν, καὶ ἀναστὰσα τῇ οἰκείᾳ χειρὶ ηγέρηται ἐκαστον τῶν ἀποστόλων, καὶ ἐδωκαν πάν- τες δόξαν τῷ θεῷ, καὶ τοῦ κυρίου ἀπλώσαντος τὰς ἀχράντους αὐτοῦ χεῖρας ἐδέξατο τὴν ἀγίαν καὶ ἄμωμον αὐτῆς ψυχήν.

τῆς ταπεινῆς: BCD om | κόσμον: D add σου

<sup>43</sup> κύριε (C χριστὲ) βα. τ. οὐρ. (C ἀπάντων) -- ἄνθρωπ. (D τὸν) ἐπα. τὸ δῆν. σου (D add τὸ ἅγιον) ἵνα δ. ἡ γένν. σου (C om ἵνα etc.): A haec om | ταύτ. τ. παράκλ. επι BC: A πρόσθεξαι καὶ ταύτ. μου τὴν παράκλ., D καὶ ταύτ. τὴν παρ. πρόσθεξαι | ἐν: A om | ὅπου: D Ἰδία | γίνεται (C γένηται) ἡ (A om) μνήμη τοῦ (D add ἀγίου) | σε (D με) διὰ τοῦ ἐμοῦ (εἰπ BC, D σου, A με ποιεῖ ὄνδρ.) ὄνδρ. | τῶν τοιούτων εἰπ BC, D τοῦ τοιούτου: A παρ' αὐτῶν | B ἰεετηρίσται | καὶ πᾶσαν (ita BC; A om) εὐχήν: D om

<sup>44</sup> χάρις: B add καὶ πᾶσα δόξα | τὸ δῆν. σου: D σε | B καταισχυνώσῃ | A εὐρήσῃ | C ἐν οὐρανοῖς

<sup>44</sup> BD ὑπῆκουσιν (B ὑπῆκοων) | ἀναστὰσα: C ἀναστῶσασα | BC εὐλόγησεν | C ἵνα ἐκαστον | D ἐδώκαμεν | BD om ἀχράντους αὐτοῦ | τὴν ἀγίαν (C πα- ναγ.) καὶ (B οἱον ἀγ. καὶ) ἄμωμ. (C om καὶ ἄμωμ.)

<sup>45</sup> καὶ σὺν τῇ ἐξόδῳ τῆς ἀμώμου αὐτῆς ψυχῆς ἐπληρώθη εὐωδίας καὶ ἀφάτου φωτὸς ὁ τόπος, καὶ ίδου φωνὴ ἐκ τοῦ οὐρανοῦ ἤκουετο λέγουσα· μακαρία σὺ ἐν γυναιξίν. καὶ δραμὼν ὁ Πέτρος κάγὼ Ἰωάννης καὶ Παῦλος καὶ Θωμᾶς περιεπτυξάμεθα τοὺς τιμίους αὐτῆς πόδας πρὸς τὸ ἀγιασθῆναι· οἱ δὲ δώδεκα ἀπόστολοι τὸ τίμιον καὶ ἄγιον αὐτῆς σῶμα ἐπὶ κλίνης θέντες ἐβάστασαν.

<sup>46</sup> καὶ ίδου ἐν τῷ βαστάξειν αὐτὴν Ἐβραῖος τις ὀνόματι Ἰεφωνίας γενναῖος τῷ σώματι ὄρμήσας ἐπεχείρησεν κατὰ τῆς κλίνης, τῶν ἀποστόλων βασταζόντων, καὶ ίδου ἄγγελος κυρίου ἀσφράτῳ δυνάμει μετὰ ἔλφους πυρὸς ἐκ τῶν ὕμων αὐτοῦ τὰς δύο ἔκοψεν χεῖρας καὶ μετεώρους ὑπὸ τὸν ἀέρα περὶ τὴν κλίνην ἀπετελεσσεν κρεμασθῆναι.

<sup>47</sup> τούτου δὲ τοῦ θαύματος γενομένου ἀνέκραξεν πᾶς ὁ λαὸς τῶν Ἰουδαίων τῶν θεωρησάντων ὅτι ὅντως ἀληθινὸς θεός ἔστιν ὁ τεχθεὶς παρὰ σοῦ, θεοτόκε ἀειπάρθενε Μαρία. καὶ αὐτὸς δὲ ὁ Ἰεφωνίας, τοῦ Πέτρου κελεύσαντος αὐτῷ πρὸς τὸ δειχθῆναι τὰ θαυμάσια τοῦ θεοῦ, ἀναστὰς ὀπίσω τῆς κλίνης ἔκραξεν· ἀγία Μαρία ἡ γεννήσασα Χριστὸν τὸν θεόν, ἐλέησόν με. καὶ στραφεὶς ὁ Πέτρος εἰπεν πρὸς αὐτὸν· ἐν τῷ ὀνόματι τοῦ τεχθέντος παρ' αὐτῆς κολληθήσονται αἱ χεῖρες αἱ ἀφαιρεθεῖσαι ἀπὸ σοῦ. καὶ παραχρῆμα τῷ λόγῳ τοῦ Πέτρου αἱ χεῖρες παρὰ τὴν κλίνην τῆς δεσποινῆς κρεμάμεναι ἀναχωρήσασαι ἐκολλήθησαν τῷ

<sup>48</sup> σὺν τῇ εἰς AD: BC ἐν τῇ | ἀμώμου: B ἀγίας | B ὁ τόπ. ἐκεῖνος | ἤκουετο (A αὐτὸς ἐκ): B οὐ | C ἐκ τῶν οὐρανῶν | B σὺ εἰ ἐν | D δραμόντες | δ πέτρ. κάγὼ (B καὶ) ἡ. κ. παῦλ. κ. θωμ. (B κ. θωμ. κ. πα.) εἰς BC: D ὁ πέ. καὶ θωμ. κάγὼ καὶ οἱ λοιποὶ ἀπόστολοι, A δ πέ. μετὰ τῶν λοιπῶν ἀποστ. | περιεπτυξάμεθα εἰς CD: AB -ξαντο | D οὐ πρ. τὸ ἀγ. | οἱ δὲ δώ. ἀπ. - - ἐβάστασαν εἰς BC: A καὶ θέντες ἐπὶ κλίνης οἱ δώ. ἀπ. τὸ τίμιον αὐτῆς σῶ. ἐβ., D καὶ αὐτὸς ἡμεῖς οἱ δώδ. τὸ τίμ. - - ἐβάστασμεν

<sup>49</sup> αὐτὴν εἰς BC: A αὐτούς, D ημᾶς | Ιεφωνίας εἰς AE: D Ιεφωνίας, BC Ιωφονίας | γενν. τῷ σῶ. εἰς AD: BC οὐ | ἀσφ. δυν. εἰς BCD: A οὐ | μετεώρους εἰς A: C οὐ, D ἄρας (pergit ἐκ τὸν ἀέρ.), B δέμβας (τὰς δύ. ἐγκόψις χεῖρ. δέμβας ὑπὸ ἀέρα ετε.)

<sup>50</sup> B ἔκραξεν | παρὰ (C ἐκ) σοῦ - - μαρία: B οὐ nisi ἐξ αὐτῆς | Ιεφωνίας (ut αὐτο; A οὐ δ): B Ιωφωνίας, CD Ιεφωνίας | τοῦ θεοῦ εἰς CD: AB οὐ | BD ἔκραξεν | θέν (D ἀληθινὸν θε.) εἰς BCD: A σωτῆρα | παρ' εἰς AD: BC ἐξ | A κολληθήσασαν | αἱ (C σον αἱ) ἀφαιρ. ἀπὸ (A παρὰ) σοῦ: B οὐ οὐσι σον | παρὰ (Μου αἱ παρὰ) τ. κλίνην: Μονὸς παρ. τῇ κλίνῃ, D ἀπὸ τῆς

Ιεφωνίᾳ· καὶ ἐπίστευσεν καὶ αὐτὸς καὶ ἐδόξασεν Χριστὸν τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

<sup>48</sup> Τούτου δὲ γενομένου τοῦ θαύματος ἐβάστασαν οἱ ἀπόστολοι τὴν κλίνην καὶ κατέθεντο τὸ τίμιον καὶ ἄγιον αὐτῆς σῶμα ἐν Γεθσημανῇ ἐν μνημείῳ καὶ οὐδὲν. καὶ οἶδον μύρον εὐωδίας ἐξήρχετο ἐκ τοῦ ἀγίου μνήμητος τῆς δεσποίνης ἡμῶν θεοτόκου· καὶ ἐως τριῶν ἡμέρων ἀστράτων ἀγγελων φωναὶ ἡκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἡκούοντο αἱ φωναί, καὶ λοιπὸν ἐκεῖθεν πάντες ἔγνωσαν ὅτι μετετέθη τὸ ἄμμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῃ.

<sup>49</sup> Τούτου δὲ μετατεθέντος ἵδιον θεωροῦμεν τὴν Ἐλισάβετ τὴν μητέρα τοῦ ἀγίου Ἰωάννου τοῦ βαπτιστοῦ καὶ Ἀνναν τὴν μητέρα τῆς δεσποίνης καὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ τὸν Δαυὶδ ψάλλοντα τὸ ἀλληλούϊα καὶ πάντας τοὺς χοροὺς τῶν ἀγίων προσκυνοῦντας τὸ τίμιον λείψαν τῆς μητρὸς τοῦ κυρίου, καὶ τόπον φωτοειδῆ, οὐ τοῦ φωτὸς ἐκείνου οὐδὲν λαμπρότερον· καὶ πλήθος εὐωδίας τοῦ τόπου ἐκείνου, ἐνθα μετετέθη τὸ τίμιον

κλίνης | Ιεφωνίᾳ (B Ιωφωνίᾳ, C Mon<sup>b</sup> Ιωφωνίᾳ, D Mon<sup>a</sup> Ιωφωνίᾳ): D add εἰς τὸν τόπον αὐτῶν | Mon<sup>a</sup> om τὸν θεόν, Mon<sup>b</sup> om χριστ. | ἐξ αὐτῆς cum BC Mon<sup>a</sup> et b: AD παρ' αὐτ.

<sup>48</sup> ἐβάστασαν οἱ ἀπόστ. οὐκοῦ ἐν παραδείσῳ εἰς C edidimus. Satis differunt ABD (item E): ἐν τῷ ἐξέρχεσθαι τοὺς ἀποστόλους ἐκ τῆς πόλεως Ἱερουσαλύμων βαστάζοντες (E Mon<sup>b</sup> -ντας) τὴν κλίνην ἄφων διδόσκα γεφέλαι φωτὸς (D om) ἀφήρπασαν (ita AE; D ἥρπασαν, B ἐπῆραν, Mon<sup>a</sup> et b ἀπῆραν) τοὺς ἀποστόλους (D ημᾶς pro τ. ἀπ.) σὺν τῷ σώματι τῆς δεσποίνης ἡμῶν, καὶ (BD om) ἐν τῷ παραδείσῳ μετατεθῆκαν (sic A; Mon<sup>b</sup> μεταθέντες ἐν τ. πα. et D μεταθήσαντες ἐν τ. παρ., B μεταθησάντων ἐ. τ. παρ.). Consentunt etiam Mon<sup>a</sup> et b.

<sup>49</sup> Τούτου usque ad finem sectionis 50 ad scripturam codicem ACDE recensimus. B eorum loco tantum haec habet: καὶ ἐδοξάσαμεν πάντες τὸν θεόν· φῆται δέξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν. | μετατεθέντος: C add ἐξ πνεύματος ἀγίου | ίδιον: C om | θεωροῦμεν: A add ἐν τῷ παραδείσῳ | τὴν (cum CE; ΛΔ Mon<sup>b</sup> om) ἀλισ. τ. μητ. (E μητέραν) τ. ἀγί. (C om τ. ἀγ.) Ιω. τοῦ βα. (E Mon<sup>b</sup> om τ. βα.) κ. ἄνν. τ. μητ. (DE μητέραν) τῆς δεσπ. (cum AD; CE Mon<sup>b</sup> αὐτῆς pro τ. δε.) - - καὶ τὸν (DE om) δα. ψάλλοντα (Mon<sup>b</sup> -ντας, E -ντες sic) - - χοροὺς τῶν ἀγί. (D Mon<sup>b</sup> om τ. ἀγί.) Α habet τῶν προφητῶν καὶ ἀγ. (.) πρ. τ. τίμ. λείψ. (D post κυρίου) τῆς (D τῆς ἀγίας μαρίας τῆς) μητρ. τ. κυρ. (E om τῆς μη. τ. κυρ.) καὶ (C add θύμον) τό. φω. οὐ τοῦ φω. ἐκ. (sic D; ACΕ οὐ τὸ φῶς, Mon<sup>b</sup> om τοῦ φω. ἐκ.) οὐδ. λα. κ. πλ. εὐωδ. (C add ἀνεπίμπετο ἐκ) τοῦ τόπ. ἐκ. (D Mon<sup>b</sup> ἐν αὐτῷ pro τ. τό. ἐκ.) ἕνδα (E add ὡς εἰρηται) μετετέθη (C ὡς σωτήρ μετέθηκεν) τὸ τίμ. κ. ἀγ. (C om κ. ἀγ.) αὐτῆς

καὶ ἄγιον αὐτῆς σῶμα ἐν τῷ παραδείσῳ· καὶ μέλος δὲ ὑμνούντων τὸν ἑξ αὐτῆς τεχθέντα, ὁ παρθένοις καὶ μόνοις δίδοται τὸ τοιοῦτον γλυκὺ μέλος ἀκούειν, οὐ κόρος σύκη ἔστιν. ὥημεῖς οὖν οἱ ἀπόστολοι θεωρήσαντες τὴν ἀφίγνω τοῦ ἀγίου αὐτῆς σώματος τιμίαν μετάθεσιν ἐδοξάσαμεν τὸν θεὸν τὸν δεῖξαντα ἡμῖν τὰ θαυμάσια αὐτοῦ ἐπὶ τῇ ἀναλύσει τῆς μητρὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· τῆς εὐχαῖς καὶ πρεσβείαις ἀξιωθῶμεν πάντες ὑπὸ τὴν αὐτῆς σκέπην καὶ ἀντίληψιν καὶ προστασίαν τυχεῖν καὶ ἐν τῷ νῦν αἰώνι καὶ ἐν τῷ μελλοντι, δοξάζοντες ἐν παντὶ καιρῷ καὶ τόπῳ τὸν μονογενῆν αὐτῆς υἱὸν ἄμα τῷ πατρὶ καὶ τῷ ἀγίῳ πνεύματι εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν.

(E post τίμ.) -- ὑμνούντων (C add ἀγγελῶν) -- τεχθέντα (C add χριστὸν τὸν θεὸν ἡμῶν) | δ (E om) παρ. κ. μόνοις (E παρθένῳ καὶ μόνον) δίδοται (eum D; E δίδοται) -- ἀκούειν: A (corrupte) οὐ μέλος παρθένων καὶ μόνον δίδοται τὸ τοιοῦτον μέλος ἀκούειν, C plane om. Mon b om omnia ab ἔνδεια usque οὐκ ἔστιν.

5ο ἡμεῖς ετο. cum D: ACK Mon b οἱ δὲ ἄγιοι ἀπόστ. | ἀφιώ: C add ἐκ τοῦ μνήματος | Mon b om τοῦ ἀγίου et σώματος | D τοῦ τιμίου καὶ ἀγίου | μετάθεσιν: E μετάστασιν | ἐδοξάσαμεν cum ACD: E ἐδέξασαν, Mon b θύωσαν δόξαν, pergens τῷ θεῷ τῷ δεξιαντι | ἡμῖν: E αὐτοῖς | αὐτοῦ: C ταῦτα | ἐπὶ τῇ ἀναλύσει τοῦ ΑΓ: E ἐπὶ τῇ ἀναλύσει, D καὶ τῇ ἀνάλ. | τοῦ (D αὐτοῦ τοῦ) κυρ. (E add καὶ θεοῦ, item A καὶ θεοῦ καὶ σωτῆρος) ἡμ. Ἰησ. χρ. (eum AD; CE Mon b om Ἰησ. χρ.) | ὑπὸ τῇ -- τυχεῖν (ita C, E om; A εἰναι post μελλοντι): D εὑρεῖν θεος καὶ ἀφεσιν ἀμαρτιῶν παρὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Mon b pro ἀξιωθῶμεν usque τῷ ἀγίῳ πνεύματι illi nisi στηριχθείμεν δοξάζοντες πατέρα καὶ υἱόν καὶ ἄγιον πνεύμα | δοξάζοντες (C ήνα δοξάζωμεν) -- μονογενῆν (eum AE; C -γενῆ) αὐτ. υἱόν: D illi nisi δοξ. αὐτόν | Ο παναγίῳ | εἰς: E praem νῦν καὶ ἀεὶ καὶ | ἀμήν eum CDE: A om

## VI. TRANSITUS MARIAE. A.

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### DE TRANSITU BEATAE MARIAE VIRGINIS.\*

<sup>1</sup>In tempore illo antequam dominus ad passionem veniret, et inter multa verba, quae mater filio inquisivit, de suo transitu interrogare coepit cum tali assamine: O carissime fili, precor sanctitatem tuam ut, quando anima mea de corpore exierit, tertio die ante facias me scire, et tu, dilecte fili, cum tuis angelis eam suscipe. <sup>2</sup>Tum suscepit deprecationem dilectae matris dixitque ei: O aula et templum dei vivi, o puerpera benedicta, o regina omnium sanctorum et benedicta super omnes feminas; antequam me portares in tuo utero, semper custodivi te et cibare feci te cotidie meo angelico cibo, ut nosti: quomodo te deseram, postquam tu me portasti et nutriti, fugiendo in Egyptum detulisti et multas angustias pro me sustinuisti? Ecce scias quia angeli mei semper custodierunt te et custodient usque ad transitum tuum. Sed post-

\* titulum hunc A praebet; C: *Transitus beatae Mariae virginis*; B: *De assumptione beatae Mariae virginis*.

<sup>1</sup> dominus ex BC; A deus | et inter: ita et A et B | O: A om. C: Tempore illo quo dominus ad passionem suam venire debet, inter multa verba de quibus eius gloria mater ipsum cotidie deprecabatur -- coepit cum rogare tunc tali modo -- de hoc seculo migrare debuerit, eam cum tuis angelis suscipere debeas et omnes apostolorum transitu meo facias interesse.

<sup>2</sup> suscepit: B add denuo | aula: B add sancta | sanctorum: ita certe C, nec aliter, ut suspicor, AB. Pro compendii vero similitudine facile confunduntur *sc*ulatorum et sanctorum. | meo angelico cibo: B cibo angelorum meorum | B om *fi*re *Apocalypse. apocryph. ed. Tischendorf.*

quam sustinuero passionem propter homines, sicut scriptum est, et in die tertio resurrexero et post XL. dies in celum ascendero, cum videris me cum angelis et archangelis, cum sanctis et cum virginibus et cum meis discipulis ad te venientem, scito pro certo quod anima tua separabitur a corpore et in celum eam deferam, ubi nunquam penitus tribulationem vel angustiam habebit. <sup>3</sup>Tunc illa laetificata et glorisicata est et osculata genua filii sui, et benedixit creatorem celi et terrae, qui tale donum dedit ei per Ihesum Christum filium eius.

<sup>4</sup> Secundo igitur anno post ascensionem domini nostri Ihesu Christi beatissima virgo Maria diebus ac noctibus semper in oratione assistebat. Tertia vero die antequam obiret, venit ad eam angelus domini salutavitque eam dicens: Ave Maria, gratia plena, dominus tecum. Illa autem respondit dicens: Deo gratias. Iterum dixit ei: Accipe hanc palmam quam tibi promisit dominus. Illa vero cum magno gaudio gratias deo referens accepit pal-

giendo in Eg. dictulisti | cum videris: B videbis | scito: B scias. C: Dixit ad eam dominus: O aula templi dei vici. Atque iterum dixit: O puella benedicta, o regina omnium sanctorum, o domina super omnes mulieres exaltata atque benedicta, antequam me in utero portares, semper te custodivi, cibo angelorum, ut nosti, per meum angelum te cotidie cubare feci: quonodo te deservi, postquam me portasti et nutriti atque fugisti, et propterea multotiens pro me multas angustias sustinuisti! Ecce scias quod sicut angelus meus usque nunc te custodivit et semper seruivit, ita et de cetero semper custodiet atque seruicte usque ad tuum transitum. Sed -- scriptum est, die tertio resurgam et -- in celo ascendam. Cum autem videris angelum meum Gabrielum ad te venire cum palma quam tibi de celo mittam, scias me proximo ad te esse venturum cum meis discip. atque ang. et arch. atque virg., et ipse met angelus Gabriel bene docebit te quoniam anima tua separabitur a corpore; et tunc animam tuam et corpus tuum cum omni choro angelorum, archangelorum, patriarcharum atque virginum in celis deservam, in quibus neque tribulatio neque angustia aliqua habetur.

<sup>5</sup> C: Tunc illa osculans genua filii sui benedixit creatorem -- sibi concessit -- eius.

<sup>6</sup> Illa vero cum usque de manu angelii ex C adsumpsumus. C: Ipsa vero beatissima virgo Maria et ante passionem filii sui, et inter ipsam passionem et post ipsam resurrectionem atque ascensionem diebus et noctibus semper in orationibus astuit. Tertia vero antequam glorirosa virgo Maria de hoc seculo migrare debaret, ecce angelus Gabriel venit ad eam deservens in dextera manu palmam (codex deferente et palma). Et salutavit eam dicens -- dixit ad eam angelus: Accipe -- quem tibi

mam sibi missam de manu angeli. Dixit ei angelus domini: Post triduum erit assumptio tua. Illa autem: Deo gratias, respondit.

<sup>5</sup> Tunc vocavit Ioseph de Arimathia civitate et alios discipulos domini, quibus congregatis et propinquis et notis, nuntiavit transitum suum omnibus illic astantibus. Tunc beata Maria lavit se et induit se sicut regina, et expectabat adventum filii sui, sicut promiserat ei. Et rogavit omnes propinquos ut eam custodirent et solatium ei facerent. Habebat autem secum tres virgines, Sepphoram, Abigeam et Zaël; discipuli vero domini nostri Ihesu Christi iam dispersi erant per universum mundum ad populum dei praedicandum.

<sup>6</sup> Tunc hora tertia facta sunt tonitrua magna et pluvia et coruscationes et tribulatio et terrae motus, dum staret regina Maria in thalamo suo. Iohannes evangelista et apostolus de Epheso subito ductus est et intravit thalamum beatae Mariae, salutavitque eam dixitque ei: Ave Maria, gratia plena, dominus tecum. Illa vero: Deo gratias, respondit, et elevans se osculata est sanctum Iohannem.

*dominus mens, filius tuus, per me de celo transmisit. Illa vero -- ei angelus: Post -- ascensio tua. Illa autem gratias magnas cepit referre deo talibus dictis: Magnificat anima mea dominum et exultavit spiritus mens in deo salutari meo.*

<sup>5</sup> lavit se et induit se: ita B, item C; A levavit se | B Sephora, Abigae, Zach. U: Tunc Joseph ab Arimathia civitate, qui ipsam gloriosam virginem Mariam die ac nocte semper in domo serviebat et custodiebat, omnibus suis notis ac propinquis et parentibus et omnibus astantibus transitum beatae virginis Marias denuntiarit. Tunc beata Maria corpus suum lavit et induit se, et cum gudio magno expectabat -- ipse promiserat. Et rogabat omn. pr. suos -- sibi facerent. Ipsa vero beata Maria habebat secum -- scilicet Seph. Abiceam et Zabel, quos eam die ac nocte cum magna reverentia serviebant et custodiebant.

<sup>6</sup> B om et coruscationes usque motus. C: Tunc hora tertia secundi diei, postquam angelus cum palma venit ad eam, facta sunt tonitrua et coruscationes et pluvia et magna tribulatio -- Et dum ipse regina staret in oratione in suo thalamo, recedente pluvia, ecce Joh. apost. intravit in suum thalamum salutavitque eam dicens -- vero respondit: Deo gr. Et ascendens osculata est -- ei: O fili cariss. -- me dereliquisti et -- non obseruasti nec attendisti, scilicet ut -- ipse praeccepit tibi dum pendebat in cruce pro salute hominum -- flexo cum lacrimis veniam postulare cepit -- pepereit ei dando (additum est sibi) suam benedictionem. Iterum obsecrata est eum.

Dixitque ei beata Maria: O carissime fili, cur tanto tempore me dimisisti et praecepta tui magistri non attendisti, ut me custodires, sicut praecepit tibi dum in cruce penderet? Ille autem genu flexo veniam rogabat. Tunc beata Maria benedixit eum et iterum osculata est eum. <sup>7</sup>Et dum voluisset interrogare unde veniret vel pro qua causa Hierosolymam venisset, ecce omnes discipuli domini ad ostia thalami beatae Mariae, excepto Thoma qui dicitur Didymus, nube ducti sunt. Stantes intraverunt salutaveruntque reginam talibus dictis et adoraverunt eam: Ave Maria, gratia plena, dominus tecum. Illa vero sollicita cito surgens et inclinans se, osculans eos gratias deo retulit. <sup>8</sup>Haec sunt nomina discipulorum domini qui in nube illuc advecti sunt: Iohannes evangelista et Jacobus frater eius, Petrus et Paulus, Andreas, Philippus, Lucas, Barnabas, Bartholomaeus et Matthaeus, Matthias qui dicitur Iustus, Simon Chananaeus, Iudas et frater eius, Nicodemus et Maximianus, alii multi, qui numerari non possunt. <sup>9</sup>Tunc beata Maria dixit fratribus suis: Quid est hoc quod omnes Hierosolymam venistis? Respondens Petrus dixit ei: Nobis necessarium fuit hoc a te quare; tu autem interrogas nos? Certe, ut puto, nullus de nobis scit cur huc tanta velocitate venimus hodie. Fui

<sup>7</sup> C: *Et cum voluit -- venisti -- venisti -- stantes ante ostium be. Ma. virginis -- Didymus. Et insimul ad eam intraverunt et adoraverunt eam atque cum magna reverentia salutaverunt eam dicentes -- Illa vero, ut solita erat, deo gratias dixit.*

<sup>8</sup> Paulus: B om | Matthaeus (cod. matheus): B add *puplicanus* | B om *Matthias* (cod. mathias) qui *di. Iu.* | et *frater eius*: ita C, nec aliter ut videtur AB, in quibus *et marcus* legi suspicatus erant | B *Maxim. et pro et Maxim.* | C: *Haec -- qui fuerunt adducti: Ioh. evang. Petr. Andr. Iac. Zebedei, Paul. Luc. Bartha. Barn. Math. publicanus, Sim. Chana. Iud. et frater eius, Nichod. Ma. et alii mu. quos nominare non possumus.*

<sup>9</sup> C: *Tunc -- suis: Videte hoo; quid ita vos omnes Hierusalem venistis -- O regina, certe nobis est necesse inquirere a te hoc quod a nobis inquiris, quia, ut firmiter credo, non est aliquis ex nobis qui sciat qua de causa Hierusalem venimus; quia hodie fui Antiochiae et cum tanta velocitate huc veni et ductus sum, quia etiam interim aliquid nec dicere nec cogitare potui. Similiter et omnes manifeste discerunt de quo loco sive de qua regione adducti fuerant. Tunc unusquisque eorum haec audiens valde cepit mirari.*

Antiochiae; modo vero sum hic. Dixerunt omnes mani-  
feste locum ubi fuerant illo die. Qui ammirati sunt uni-  
versi, quod ibi aderant, haec audientes. <sup>10</sup> Dixit eis beata  
Maria: Ego filium meum rogavi, antequam sustineret pas-  
sionem, ut ipse et vos essetis ad obitum meum; et annuit  
mihi hoc donum. Unde sciatis quod die crastina erit trans-  
itus meus. Vigilate et orate mecum, ut, quando vene-  
rit dominus ad animam meam suscipiendam, vigilantes  
vos inveniat. Tunc omnes promiserunt se vigilare. Et  
vigilaverunt et adoraverunt per totam noctem cum psal-  
modiis et canticis cum magnis luminariis.

<sup>11</sup> Adveniente die dominica hora tertia, sicut spiritus  
sanctus descendit super apostolos in nube, ita descendit  
Christus cum multitudine angelorum et accepit animam  
suae matris dilectae. Nam talis illustratio fuit et odor sua-  
vitatis et angeli cantantes cantica cantorum, ubi dicit do-  
minus: Sicut lily inter spinas, sic amica mea inter filias,  
quod omnes qui aderant ibi ceciderunt in facies suas, sicut  
ceciderunt apostoli quando Christus transfiguravit se co-  
ram eis in monte Thabor, et per integrum horam et dimi-  
diem nullus exurgere potuit. <sup>12</sup> Sed recedente lumine si-  
mulque cum ipso lumine assumpta est in celum anima bea-  
tae Mariae virginis cum psalmodiis, hymnis et canticis

<sup>10</sup> C: *Dixit iterum regina ad eos: Ego dominum et fil. meum (h. l. plura de-  
sunt) quia hodie anima mea separabitur a corpore. Et ostendit eis palmarum quam  
dominus per angelum suum sibi miserat de celo, dixitque eis: Vigilate -- ut cum  
venerit filius meus et dominus mens, vigilantes vos mecum inveniat. Tunc unusquisque  
ipsorum promisit -- canticis spiritualibus.*

<sup>11</sup> quod omnes: B et omnes | A qui ibi aderant ibi | quando Christus usque  
exurgere (A se erigere) potuit: haec B praebet; A ploraque male om. C: *Veniente  
hora tertia ipsius diei sicuti sp. sa. apparet in nube suis discipulis, scilicet Petro,  
Iacobo et Iohanni, quando transfiguratus est, ita et tunc apparet alique descendit  
Chr. cum -- dilect. matr. Et tunc omnis terra tremuit; farta fuit illustratio et  
claritas adventus Christi cum odore suavitatis, quod unusquisque eorum ibi astan-  
tium ceciderit in facies suas; quando dominus transfiguratus est coram eis, audie-  
bant canticum angelicum cantare: Sicut lily inter spinas, sic amica mea inter  
filias, et . . . (decem fers litterae) una hora et dimidia prae nimia claritate, et  
nullus ipsorum se erigere potuit. Sic singula, sed vix recte.*

<sup>12</sup> simulque: B simul | virginis cum ps. hy. et canticis (cod. cantica) canticis:

canticorum. Et ascende nube omnis terra contremuit, et in uno momento obitum sanctae Mariae omnes Hierosymitani aperte viderunt.

<sup>13</sup> Et illa eadem hora introivit Satanus in illos et coeperunt cogitare quid de corpore eius facerent. Et acceperunt arma ut corpus eius arderent et apostolos interficerent, quia de ea exierant dispersiones Israel, propter peccata eorum et congregationem gentium. Sed caecitate percussi sunt, percutientes capita sua per parietes et percutientes se invicem. <sup>14</sup> Tunc apostoli tanta claritate perterriti, levantes se cum psalmodio corpus sanctum de monte Sion ferebant in valle Iosaphat. Sed venientes media via, ecce quidam Iudeus, Ruben nomine, sanctum volens ferebatur in terra iactare cum corpore be-

haec om B | ascende nube ex B; A descendente lumine | omnis terra contr. etc.: B omnes contremuerunt et uno momento obiit virgo Maria et omnes Hier. aperte vid. C: Sed recedente simul cum -- est ipsa anima be. Ma. virginis in celum cum psalm. et cantici spiritualibus. (Nil prasterea).

<sup>15</sup> de ea (cf. etiam C): B de eis | congregationem: ita scriptum est; nimirum verba propter pecc. corum et congr. gent. auctor libelli addidit ut commentaretur quod de dispersione Isr. dictum erat. | se invicem: B add et mortui sunt. C: Tunc iterum introivit satanas in populo Iudeorum et ceperunt -- facerent, quia, ut ipsi dicebant, de ipsa exierat dissensio Iudeorum: propterea volebant eius sanctissimum corpus destruere atque comburere. Tunc ceperunt facere incantationes quam plurimas, et insimul se convenire et taliter facere volebant ut memoria beatae Mariae virginis non haberetur in terra. Et acceptis armis credebant se facere insultum in discipulos domini et per vim capere corpus gloriosae virginis Mariae, quia ipsum penitus volebant delere atque comburere. Et divino iudicio ad divina vindicta, statim ut ceperunt iter ad faciendum hoc quod cogitaverant, in ipso momento ceperunt se invicem cum ipsis armis percutere atque occidere; et tanquam furiose et malitiosi percutiebant capita per muros et parietes, et super ipsis versare eorum rabies (extrema corrupta).

<sup>16</sup> apostoli ex B (et C); A enim | perterriti etc.: B illuminati levaverunt corpus beatas Mariae virginis cum psalmodia de mo. Si. et fereb. | in valle: ita A, similiterque infra (scripturam B codicis non adnotavi) | B Iosapha (sed post etiam Iosaphat habet). C: Tunc ap. pert. tant. clar. levantes [us?] cum magna fiducia et cum magno honore atque gaudio, cum psalmodiis, hymnis et cantici spiritualibus ceperunt portare sanctissimum corp. de monte Sion in vallem Iosaphat. Et dum venissent circa medianam viam itineris quod ceperant, ecce quid. Iud. scriba venit de tribu Dan, nomine Ruben, qui volebat et cogitabat sanctissimum corpus in terra iacere. Set (sic) divino dei iudicio, dum ipse Iudacus porrigeret manus versus corpus sanctae dei genitricis Mariae, illi cito manus eius usque ad cubitum aruerunt, et nullo modo valebat ad se trahere.

tae Mariae. Sed manus eius aruerunt usque ad cubitum; nolendo volendo usque in valle Iosaphat descendit plorans et lugens, quia manus eius erant erectae ad ferestrum, et non valebat manus suas ad se retrahere. <sup>15</sup> Et coepit rogare apostolos ut per orationem eorum salvaretur et Christianus efficeretur. Tunc apostoli flectentes genua rogaverunt dominum ut eum solveret. Quo sanato eadem hora, gratias referens deo et osculans pedes reginae omnium sanctorum et apostolorum, in ipso loco baptizatus est, et coepit praedicare nomen dei nostri Ihesu Christi.

<sup>16</sup> Tunc apostoli cum magno honore posuerunt corpus in monumento, flendo et canendo praenimio amore et dulcedine. Et subito circumfusit eos lux de celo, et cadentes in terram, corpus sanctum ab angelis in celum est assumptum.

<sup>17</sup> Tunc beatissimus Thomas subito ductus est ad montem oliveti et vidi beatissimum corpus petere celum, coepitque clamare et dicere: O mater sancta, mater benedicta, mater immaculata, si inveni gratiam modo, quia video te, laetifica servum tuum per tuam misericordiam, quia ad celum pergis. Tunc zona, qua apostoli corpus

<sup>15</sup> solveret: ita (non saltaret) A, nec aliter C | sanato: ita scriptum esse videtur, et confirmatur C codicis scriptura. C: Tunc ille cepit rog. sanctos app. dei et eis firmiter promittere quia, si per orationem eorum salvaretur, absque mora efficeretur Christianus. Tunc omnes app. -- reginam ut eum solveret. Et sanatus est eadem hora, et cepit cum magno gaudio osculari pedes virginis et pedes omnium apostolorum, et statim in illo loco baptizatus est. Deinde cepit praed. nom. domini no. I. Chr.

<sup>16</sup> C: Amplius autem portaverunt sanctissimum corpus in valle Iosaphat, et ibi ipsum collocaverunt cum omni honore, flendo -- et cadens (?) in terra sanct. corp. - assumpt. est.

<sup>17</sup> coepitque cl. et dic. O mater ex B sunt; A clamare coepit (videtur antea inter et vidit excidisse ut) circa eam: Mater | quia video te ex B; A te vidente (videndi?) | quia ad celum pergis ex B; A adscendentem. C: Tunc beatus Thomas cum ascenderet in montem oliveti, vidit corpus sanctae dei genitricis celum petere; cepit clamare flendo roce magna: Mater sancta, ma. imma. ma. bened. tenio te videre; quomodo me dimitis, quia video te in celum ascendere? Per tuam sanctam miseric. sanctifica me filium tuum. Tunc illa gloriosa virgo Maria exaudivit

sanctissimum praecinxerant, beato Thomae de celo iactata est. Quam accipiens et osculans eam ac deo gratias referens venit iterum in valle Iosaphat. <sup>18</sup> Invenit omnes apostolos et aliam turbam magnam ibi pectora sua percipientes piae claritate quam viderant. Qui videntes se invicem et osculati, beatus Petrus dixit ad eum: Vere semper durus et incredulus fuisti, quia pro incredulitate tua non placuit deo ut essem nobiscum ad sepeliendam matrem salvatoris. Ille vero percutiens pectus suum dixit: Scio autem et firmiter credo quia malus homo et incredulus semper fui; veniam igitur peto ab omnibus vobis de duritia et incredulitate mea. Et omnes oraverunt pro eo. <sup>19</sup> Tunc dixit beatus Thomas: Ubi posuistis corpus eius? Qui digito sepulcrum monstraverunt. Ille vero dixit: Non est ibi corpus quod dicitur sanctissimum. Tunc ait beatus Petrus ad eum: Iam alia vice resurrectionem nostri magistri et domini credere noluisti nobis, nisi digitis tuis palparet et videres; quomodo credes nobis ut corpus sanctum hic esset? Adhuc ille affirmat dicens: Non est hic. Tunc quasi irati ad sepulcrum accesserunt, quod in petra erat cavatum novum, tuleruntque lapidem; corpus

eum et misit ibi de celo zonam de qua sancti app. praecinxerant eam. Quam acc. et obsc. et magnas grat. deo referens venit in valle Io.

<sup>18</sup> quia malus homo etc.: B quia malus sum et durus et incredulus et semper etc. | igitur ex B; A om. C: Ibi invenit omn. app. et illam turb. magn. percipientes corpora sua piae nimia clar. qu. vid. Et videntes beatum Thomam cum gaudio osculati sunt eum, dixitque ad eum be. Pe. -- et quia incredulitas tua non placuit deo, ideo nobiscum non fuisti ad sep. matr. domini salvatoris. Ille vero percutebat pe. su. et dicebat: Vere scio et -- malus sum et incr. Veniam peto deo et meae sanctae matri et omnib. vob. propter incredulitatem meam. Et omn. statim ceperunt orare pro eo.

<sup>19</sup> C: Tunc bea. Th. dix. eis -- corp. sanctae virginis Mariae? Qui cum d. gitis demonstrabant eius sepulcr. -- est hic illud quod dicitis neo quod esse creditis. Respondit ei be. Pe.: Aliu vice resu. dom. nostri Ihe. Chr. cred. no. nisi dig. tu. plagas eius tetigisses et oculis tuis eum vidisses. Quomodo nunc credere poteris quod sanctiss. corp. hic sepultum fuisset. Adhuc ipse magis affirmabat eis dicendo -- Tunc illi qu. ir. cucurrerunt ad monumentum sanctae dei genitricis et sustulerunt lapidem qui superpositus fuerat suo sancto et glorioso sanctissimo monumento. Et respicientes in monumentum, et (sic) nihil viderunt nisi solummodo lapidem qui erat

vero non invenerunt, nescientes quid dicerent, quia victi erant sermonibus Thomae. <sup>20</sup> Deinde beatus Thomas referebat eis quomodo missam cantabat in India; indutus adhuc erat vestimenta sacerdotalia. Verbum dei ille nesciens in monte oliveti ductus erat et vidi sanctissimum corpus beatae Mariae in celum ascendere, et oravit eam ut benedictionem ei daret. Exaudivit deprecationem illius et iactavit illi zonam suam, qua praecincta erat. Et ostendit illam zonam cunctis. <sup>21</sup> Videntes autem apostoli cingulum quod illi praecinxerant, glorificantes deum veniam petierunt omnes beato Thomae propter benedictionem, quam dedit illi beata Maria et propterea quod vidi corpus sanctissimum celos ascendere. Et benedixit eos beatus Thomas et dixit: Ecce quam bonum et quam iucundum habitare fratres in unum.

<sup>22</sup> Et nube qua ibi advecli sunt, eadem nubes revexit unumquenque in locum suum, sicut Philippus quando baptizavit eunuchum, sicut legitur in actibus apostolo-

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*plenus manna; quoniam illud monumentum abscissum erat de petra. Propterea quia inveniebant sanctum monumentum vacuum, (sequitur non manna?) interrogabant quid dicere deberent beato Thomae.*

<sup>20</sup> C: *Postquam vero be. Thom. vidit eos stupentes, exultantes et nescientes quid de sepulcro corpore dicerent, eis taliter blande loqui cepit: Fratres mei et domini mei, audite. Hodie cantari missam in Indiam (sic) et adhuc cum indutus ueste sacerdotali sicut ibi fui. Nescio qualiter huc veni vel adductus sum; sed statim dum incepit ascendere (videtur non nihil desiderari), et rogavi eam ut benedictionem mihi daret. Tunc ipsa exaudivit me et meam audivit deprecationem. Unde ipsa regina et domina mea statim misit ad me zonam suam, quam (sic) praecincta erat. Et ostendit eis: ita A, non verbo*

<sup>21</sup> C: *Videntes app. cingulum quo praecinxerant sanctissimum corpus virginis Mariae, glorificaverunt deum et veniam -- beati Thomae de hoc quod ei dixerant, et quia ipse gloriosus apostolus meruerat [videre] sanctissimum corp. celos ascendere et etiam cingulum acceperat sanctae dei genitricis sibi per angelum de celo missum. Et rogabant omnes ibi adstantes apostolum ut veniam eis daret et benedictionem. Tunc be. Thom. cepit flere et cum magno gudio benedicbat [eos] alque dicebat: Ecce -- in unum.*

<sup>22</sup> *Et ita et: B ita | ubi erant primo ex B; A om. C: Et statim in ipsa hora unusquisque ipsorum apostolorum cum eadem nube cum qua adductus fuerat remeavit sive reversus est ad suum locum proprium. Et sicut legitur in actibus app. de Philippo qui baptizavit eunuchum et statim redit ad suum locum; similiter Aba-*

rum; et si<sup>c</sup>ut Abacuc propheta portavit victimum Danieli qui erat in lacu leonum et cito reversus fuit in Iudeam. Et ita et apostoli cito reversi sunt ubi erant primo ad populum dei praedicandum. <sup>23</sup>Nec mirum talia eum facere, qui clauso utero intravit et exivit de virgine, qui ianuis clausis ad discipulos intravit, qui surdos audire fecit, mortuos suscitavit, leprosos mundavit, qui caecos illuminavit et alia multa mirabilia fecit. Hoc credere non est dubium.

<sup>24</sup>Ego sum Ioseph qui corpus domini in meo sepulcro posui et ipsum resurgentem vidi, et templum eius sacratissimum beatam Mariam semper virginem ante ascensionem et post ascensionem domini semper custodivi, et in pagina et in pectore meo quae praecesserunt de ore dei, et quomodo supradicta gesta sunt dei crisi. Et notum feci omnibus Iudeis et gentibus ea quae oculis vidi et auri- bus audivi, et usque dum vixero praedicare non desistam.

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*cuc, qui deportavit victimum Danieli et cito reversus est in Iudeam, et unusquisque apostolorum citissime reversus est ad praedicandum populum dei in loco illo ubi prius fuerat missus sive constitutus vel praordinatus.*

<sup>25</sup>Nec mirum etc.: B Neo mirum est talia credere, quia ianuis clausis etc. C: Neo mirum est talia credere, quia ille clauso utero virginis intravit et semper custodivit incorruptam (ita scribere poterat auctor, nisi mavis incorruptam) ac servavit, et tertio die resurrexit, et clausi ianuis suis manifesto discipulis apparuit atque cum eis locutus fuit, qui surdos fecit aud., mort. susc., caecos illum., lepr. mund., in Chana Galilee de aqua vinum fecit.

<sup>26</sup>ipsum ex B; A om | vidi; B audivi et vidi | et templum usque semp. virginem: ita textus corruptus restituendus videbatur | ante ascens. et post ascens. dom. semp. custodio: B et sepulcrum ante ascens. semp. custod. | Et in pagina usque crisi ex B; A pleraque corrupte | desistam ex B; A desisto | assidue ut sit etc: B ut pro nobis ad dominum intercedut, cui est honor et glor. in sec. seculorum, amen. C: Quia ego Ioseph, qui corpus domini nostri Ihesu Christi in meo sep. posui et post eius resurrectionem ipsum vidi et cum eo locutus fui; qui postea suam piissimam matrem in domo meo usque ad assumptionem suam in celis custodivi et pro posse meo servio; qui etiam de suo sancto ore multa secreta audire et videre merui, quae in pectore meo scripsi et continui. Ea quae oculis meis vidi et auribus audivi de ria sancta et gloriosa assumptione, fidelibus Christianis et deum timentibus scripsi, et dum vixero haec praedicare, dixerim, scribere omnibus gentibus non desistam. Et sciat unusquisque Christianus, quod ille qui hoc scriptum secum habuerit vel in domo sua, sive sit clericus vel laicus vel femina, diabolus non nocte ei, eius filius non erit lunaticus vel daemoniacus nec surdus nec cecus; in

Cuius assumptio hodie per universum mundum veneratur et colitur, ipsam precemur assidue ut sit memor nostri ante piissimum suum filium in celo, cui laus est et gloria per infinita secula seculorum, amen.

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*domo eius non . . . . [fere est magna in . pit], morte subiuncta non peribit; de qua-  
cunque tribulatione clamaverit ad eam, exaudiatur, atque in die obitus sui cum suis  
sanctis virginibus in suo adiutorio eam habebit. Deprecor ego assidue ut ipsa piissima  
ac misericordissima regina semper sit [memor] mei et omnium in se credentium  
ac sperantium ante piissimum filium suum dominum nostrum Ihesum Christum, qui  
cum patre et spiritu sancto vivit et regnat deus per infinita secula seculorum, amen.  
Subscriptum est: Explicit transitus beatae Mariae virginis. Sit Pax legendi, sit  
gratia digna petenti. Qui legerit hunc sermonem, salvetur.*

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## VII. TRANSITUS MARIAE. B.

### INCIPIT TRANSITUS BEATAE MARIAE.\*

#### I. (II.)

<sup>1</sup>Igitur cum dominus et salvator Iesus Christus pro totius seculi vita confixus clavis crucis penderet in ligno, vedit circa crucem matrem stantem et Iohannem evangelistam, quem prae ceteris apostolis peculiarius diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit

\* Ita cod. Ven., nisi quod additum habet *cum lactitia*. In Maxima Biblioth. vet. patr. II, 2. pag. 212. tituli loco legitur: *Sancti Melitonis episcopi Sardensis de transitu virginis Mariae*, liber. Quem titulum excipit caput primum, quod sic habet: *Melito seruos Christi, episcopos ecclesias Sardensis, venerabilibus in domino fratribus Laodiceae constitutis in pace salutem. Sacre scripsisse me memini de quoddam Leurio qui nobiscum cum apostolis concur- satus alieno sensu et animo temerario discedens a via iustitiae plurima de aposto- lorum actibus in libris suis inveruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero eorum plurima mentitus est, asserens eos aliter docuisse et stabiliens quasi ex eorum verbis sua nefunda argumenta. Nec solum sibi suffi- cere arbitratus est, verum etiam transitum beatae semper virginis Mariae genitri- cie dei ita impio depravavit stylo, ut in ecclesia dei non solum legere sed etiam nefas sit audire. Nos ergo vobis potentibus quae ab apostolo Iohanne audivimus, haec simpliciter scribentes vestrae fraternitati direximus, credentes non aliena dog- mata ab haereticis pullulantia, sed patrem in filio, filium in patre, deitatis et in- divisae substantiae trina manente persona; neque duas hominis naturas conditas, bonam scilicet et malam, sed unum naturam bonam a deo bono conditam, quac dolo serpentis est vitiata per culpam, et Christi est reparata per gratiam.*

Quibus praemissis caput II. incipit: *Igitur cum dominus*

<sup>1</sup> *dominus: MB dom. noster | matrem: MB add suam | ex eis virgo esset: MB*

igitur ei curam sanctae Mariae, dicens ad eum: Ecce mater tua, et ad ipsam inquiens: Ecce filius tuus. <sup>2</sup>Ex illa hora sancta dei genitrix in Iohannis cura specialius permansit, quamdiu vitae istius incolatum transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsissent, ipsa in domo parentum illius iuxta montem oliveti consedit.

## II. (III.)

<sup>1</sup> Secundo itaque anno postquam Christus devicta morte caelum concenderat, die quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui receptaculum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius salutem qui mandavit salutem Iacob per prophetas suos. Ecce, inquit, ramum palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum, cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus cum thronis et angelis et universis caeli virtutibus. <sup>2</sup>Tunc Maria dixit ad angelum: Peto ut congregentur ad me omnes apostoli domini Iesu Christi. Cui angelus: Ecce, inquit, hodie per virtutem domini mei Iesu Christi omnes apostoli ad te venient. Et ait illi Maria: Rogo ut mittas super me benedictionem tuam, ut nulla potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore, et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

*ex ipsa virgo degeneret | sanctae Mariae: MB sanct. virginis matris Mar. | ad ipsam inquiens: MB ad illam inquit | <sup>2</sup>Ex illa: MB Et ex illa | in praedicatione: cod. Ven. de praed. | in domo: MB (?) domo*

II. <sup>1</sup> Secundo itaque: MB Sec. it. et ricesimo | die quadam: MB cum d. qu. | Christi: cod. Ven. omittit | Maria aestuans etc.: MB succensa Maria sola intra domum intus recepta lacrymaretur, ecce | in sal. verb. prosiluit: MB salutationis verba persolvit | bened. a dom.: MB bened. domino | suscip. illius salutem: cod. Ven. suscipiens salutem | de parad. domini: MB de par. dei | expectat te: cod. Ven. te om | <sup>2</sup>peto ut: MB peto abs te ergo ut | apost. domini: MB add. mei | Cui angelus: MB add. dixit | apostoli ad te: MB apost. assumpti huc ad te | Et ait.

nocebit tibi; benedictionem autem aeternam dedit tibi dominus deus tuus, cuius ego servus sum et nuntius: non videndi autem principem tenebrarum effectum non a me tibi dandum existimes, sed ab illo quem in tuo utero baulasti: ipsius enim est potestas omnium in secula seculorum. Haec dicens angelus cum magno splendore recessit. <sup>3</sup>Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam, quam suscepserat de manu angeli, egressa in montem oliveti coepit orare et dicere: Non ego fueram digna, domine, suscipere te, nisi tu misertus fuisses mei; sed tamen ego custodivi thesaurum quem commendasti mihi. Ideo peto a te, rex gloriae, ut non noceat mihi potestas gehennae. Si enim caeli et angeli ante te tremunt quotidie, quanto magis homo de terra conditus, cui nihil erit boni nisi quantum acceperit a tua pia largitate. Tu es, domine, deus semper benedictus in secula. Et haec dicens reversa est in hospitium suum.

### III. (IV.)

<sup>1</sup>Et ecce subito, dum praedicaret sanctus Iohannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium, statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Iohannes, memor esto verborum domini mei

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ang.: MB *aut autem ang. ad eam | a me tibi dandum: cod. Ven. a me datum | in tuo utero: MB tu in sancto tuo utero | Haec dicens: MB Et h. dic. | <sup>3</sup>Palma autem illa fulgebat nimia luce: haec cod. Ven. *nimia luce* omissionis post *vestimentis* habet. | *exuens se ind. mel. vest.*: MB *exuens se prioribus indumentis induit meliora | egressa etc.*: MB *egressa est in m. ol. et coepit | thesaurum: MB add tuum | ideo: MB ideoque | nihil erit: MB *nihil residet | pia largitate: MB bonitate | domine deus: MB enim dominus deus | Et haec dicens: MB Et cum haec dixisset***

III. <sup>1</sup>sanctus: MB *beatus | erat Maria: MB erat virgo deipara Maria | Cum videret etc.: MB cum autem videret cum sanctissima virgo Maria | verborum -- quibus: ead. Ven. verbo (correctum est verbi) -- qui | dom. mei I. Chr.: MB do-*

Iesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audivi consilia Iudeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus eius igni comburamus. <sup>2</sup> Vocavit ergo sanctum Iohannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturac suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam ficeret ferri ante lectum suum cum iret ad monumentum.

## IV. (V.)

Cui sanctus Iohannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Iesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium dei omnes apostoli de locis in quibus praedicabant verbum dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa est ob quam dominus nos hic congregavit?

## V. (VI.)

Tunc omnes apostoli gaudentes unanimiter consum-

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mini Ies. Chr. magistri tui | comm. me: MB me comm. | Ecce enim etc.: MB Ecce enim die tertio discessura sum de corpore; audivo autem consilium | Expectemus -- comburamus: cod. Ven. Expectamus -- comburatur | morietur illa: MB morietur <sup>2</sup> sanct. Iohannem: MB sanct. apostolum Io. | monens: MB praemonens | ferri: cod. Ven. ferre | cum iret ad: MB cum duceretur ad sepulturam et iret ad

IV. sanctus Iohannes: MB beatus et dilectus apostolus Iohannes | tibi parabo: MB par. tibi domina | fratres etc.: MB fratr. mei, discipuli et coapost. dom. nostri Ie. Chr. | corpusculo tuo: cod. Ven. corpusculi tui | Et ecce: MB Et factum est, et ecce | dep. sunt ante: MB om. sunt | Maria: MB add domini mater | dominus: cod. Ven. om | congregari: MB in unum congr. | congregat: MB addita habet haec: Advenit autem cum eis Paulus, ex circumcisione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cumque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret, Paulus respondit dicens: Tuum est istud officium, primum inchoare, maxime cum sis electus a deo columna ecclesiae, et tu praecedis omnes in apostolatu: meum autem minime; nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praecumo, tamen gratia dei sum id quod sum.

V. gaudentes: MB add super humilitate Pauli

maverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Iohannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutaverunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc dominus vos huc adduxerit in solatium ferendo angustiis quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

## VI. (VII.)

Cumque circuitu consedissent consolantes eam, ubi triduo in dei laudibus vacarent, ecce die tercia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantummodo virgines quae ibidem erant. Et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni preciosissima margarita, intra receptaculum vitae aeternae.

*Et cum dixissent: MB Et cum finem orationis fecissent et dix. | venit beat. Ioh. | MB venit ad eos deo dignus apostolus Iohannes | vero: MB ergo | Mariam: MB matrem domini nostri Mariam | dilectissimi. Quomodo: MB electi a domino. Et interrogavit eos dicens: Quomodo | Qui: MB add illico | unusquisque: MB add ex ipsis, tum pergit: a spir. dei elevatus i. n. et depositus | Quibus illa etc.: MB Quibus ipsa dixit: Dominus vos huc adduxit in solatium ferendum ang. | veniet: MB venturus est | sum recessura etc.: MB de corp. hoc sum recessura*

*VI. Cumque consedissent et consol. eam triduo in dei laud. persistissent | sopor: MB repente sopor | quae ibidem erant: MB quae sacrae virgini comites erant | Christus: MB om | Veni: MB add electa mea | intra: MB add in*

## VII. (VIII.)

<sup>1</sup>Tunc Maria prostravit se in pavimento adorans deum et dixit: Benedictum nomen gloriae tuae, domine deus meus, qui dignatus es me ancillam tuam eligere et arca-num tuum mysterium mihi commendare. Memor igitur esto mei, rex gloriae: tu enim scis quia in toto corde meo dilexi te et custodivi thesaurum creditum mihi. Suscipe me itaque famulam tuam, et libera me a potestate tene-brarum, ut nullus Satanae impetus occurrat mihi nec vi-deam tetros spiritus obviantes mihi. <sup>2</sup>Cui salvator re-spondit: Cum ego missus a patre pro salute mundi fuis-sem suspensus in cruce, ad me princeps tenebrarum ve-nit; sed dum nullum sui in me operis vestigium in-venire praevaluit, victus et conculeatus abscessit. Tu ubi videbis eum, videbis quidem lege humani generis, per quam sortita es finem mortis; non autem nocere potest tibi, quia tecum sum ut adiuven te. Veni secura, quia ex-pectat te caelestis militia, ut te introducat ad paradisi gaudia. <sup>3</sup>Et haec dicente domino exurgens Maria de pa-vimento accubuit super lectum suum, et gratias agens deo emisit spiritum. Viderunt autem apostoli animam eius tanti candoris esse ut nulla mortalium lingua digne possit effari: vincebat enim omnem candorem nivis et universi metalli et argenti radiantis magna luminis cla-ritate.

## VIII. (IX.)

<sup>1</sup>Tunc salvator locutus est dicens: Surge Petre et ac-

VII. <sup>1</sup>adorans deum et: MB ad. dominum, quae | domine: cod. Ven. om | ancill. tuam: MB humillimam anc. tuam | arc. tunn myst.: MB arc. tui mysterii | thesaurum (cod. Ven. add traditum vel) cred. mihi: MB thes. a te mihi cr. | Suscipe etc.: MB Susc. itaq. me domine ancillam tuam | obo. mihi: MB occurantes | <sup>2</sup>ab-cessit etc.: MB abscessit. Vidi, et tu ergo videbis eum quidem communis lege hum. gen. per quam sortiris f. m., nocere autem non poterit tibi, quia nihil in te habet, et quia tecum sum ut eram te. Veni igitur iam secura | caelestis: MB add vitae | introducat ad: MB introducam in | Maria: MB beatissima virgo | deo: MB do-mino deo | animam etc.: MB tantum lucis candorem ut | luminis: MB om

VIII. <sup>1</sup>Petre: MB Petre, tu et reliqui apostoli | et accipe etc.: MB et cor- Apocalyp. apocryph. ed. Tischendorf.

cipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem; et invenies ibi monumentum novum, in quo ponetis eam, et expectate donec veniam ad vos.  
<sup>2</sup> Et haec dicens dominus tradidit animam sanctae Mariae Michaeli, qui erat praepositus paradisi et princeps gentis Iudeorum; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

## IX. (X.)

<sup>1</sup> Tres autem virgines quae ibidem erant et vigilabant suscepérunt corpus beatae Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio, videri autem species prae nimia luce coruscante non posset: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. <sup>2</sup> Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est. Et erat corpus beatae Mariae simile floribus lilii, et odor suavitatis magnae egrediebatur ex ea, ita ut ei similis suavitas inveniri nulla posset.

## X. (XI.)

<sup>1</sup> Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum eius portabit? Tunc Iohannes ait ad Petrum:

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*pus Mariae dilectae meae accipite et deferite illud | invenies ibi: MB invenietis | ponetis etc.: MB ponentes eam expectate*

<sup>3</sup> sanct. Mariae: MB sanct. matris meae Mar. | Michaeli: MB add archangelo suo | erat: MB est | Iudeorum: MB Hebraeorum | Gabriel: MB add archangelus | cum illis: MB cum ea | Et statim: MB Dominus autem salvator noster statim in coelum eam angelis receptus est.

IX. <sup>1</sup> beatae Mariae etc.: MB beatissimac parentis Mariae, et laverunt illud funerum more | spoliassent: MB exiissent | nisi domini -- nihil, corpus dum etc.: haec si recte exscripta sunt, videntur vitio laborare. MB sic: et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf.

<sup>2</sup> linteis: MB add et indumentis | obscurata est: MB evanuit | corpus beatae Mar. simile: MB facies beatae genitricis Dei Mariae similis

Tu [qui] praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus eius recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et nos suscipiamus corpus illud ad portandum usque ad locum monumenti. <sup>2</sup>Posthaec Petrus elevans: Accipite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant autem cum eo ceteri apostoli corpus beatae Mariae, et Iohannes palmam ferebat luminis ante feretrum. Ceteri vero apostoli caneabant voce suavissima.

## XI. (XII.)

<sup>1</sup>Et ecce novum miraculum. Apparuit nubes super feretrum magna valde, sicut apparere solet magnus circulus iuxta splendorem lunae; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnae. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus iste tantae suavitatis? <sup>2</sup>Tunc stetit unus qui diceret illis: Maria exiit de corpore, et discipuli Iesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. <sup>3</sup>Et ecce unus ex illis, qui erat princeps sacer-

X. <sup>1</sup>[gru] ex MB est, item [ferre], sed MB habet ante feretrum merito ferre | Et ipse dum: MB Insuper dum ipse | et nos suscipiamus etc: MB et ego suscipiam ad sustinendum sacrosantum hoc et venerabile corpus nque ad

<sup>2</sup>Posthaec Petrus etc: MB Cui Paulus ait: Et ego, qui iunior sum omnium vestrum, portabo tecum. Cumque consenserint omnes, Petrus elevans a capite feretrum coepit psallere et dicere | Portabant autem etc: MB Sustinebat autem cum eo Paulus sacrum beatae semper virginis Mariae corpus | palmam ferebat etc: MB ante feretrum praeferebat palmam luminis | caneabant: MB psallebant

XI. <sup>1</sup>novum mirac.: MB nov. factum est mir. | nubes: MB corona nubis | emittens: MB emittentium | a sonitu: MB sonitu | milia: MB millia hominum | iste: MB om

<sup>2</sup> Maria exiit etc: MB Mar. mater Iesu exiit modo de | lectum: MB feretri lectulum

dotum Iudeorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram deicere. Et statim aruerunt manus eius ab ipsis cubitibus et adhaeserunt lecto. Et elevantibus apostolis feretrum pars eius pendebat et pars eius haerebat ad lectum, et torquebatur suppicio vehementer ambulantibus apostolis et psallentibus. Angeli vero qui erant in nubibus percosserunt populum caecitate.

### XII. (XIII.)

<sup>1</sup>Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quaequo in tanta necessitate, quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Iesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem.

<sup>2</sup>Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magnalia dei, maxime cum ipsi malediximus contra Christum clamantes: Sanguis eius super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit; converten-

<sup>1</sup>repletus etc: MB repl. est furore et ira et dixit | accepit: MB nunc accipit | ab ipsis cubitibus: MB a cubitis | lecto: MB lectulo | ad lectum: MB ad feretri lectulum | vehementer: MB vehementi | psallentibus: MB add Domino | in nubibus: MB in nube

XII. <sup>1</sup>clamavit: MB clamabat | sancte: MB dilecte Deo | quaequo: MB om | aliud dare: MB auxiliari | quem ista etc: MB quem in suo sancto utero haec, cui calumniatus es, virgo portavit, et post part. virg. perm. | quae larga -- indignos: MB et larga eius pietas quae salvat indignos

<sup>2</sup>Inimicus: MB quia inimicus | clamantes: MB palam clam. | Ecce haec etc:

tibus autem se ad deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicens; tantum deprecor, miserere mei, ne moriar.

### XIII. (XIV.)

<sup>1</sup>Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Iesum Christum, solventur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus eius a feretro, et coepit stare pedibus suis; sed erant brachia eius arida, et non discessit ab eo supplicium. <sup>2</sup>Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in deum et in dei filium, quem ista portavit, Iesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus eius. <sup>3</sup>Tunc coepit benedicere deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

### XIV. (XV.)

<sup>1</sup>Petrus vero dixit ad eum: Accipe palmam hanc de manu fratri nostri Iohannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magnalia dei, et quicunque crediderint in dominum Iesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint, permanebunt caeci. <sup>2</sup>Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facili sumus So-

MB *Haec maled. tis solis nocebit qui infideles permanerint* | *mihi: MB om | deprecor, miserere mei ne: MB precor misere ne*

XIII. <sup>1</sup>lectum: MB *lectulum* | *in toto: MB toto* | *et cum haec dia: MB et cum dixisset: Hoc credo*

<sup>2</sup>lectum et loquere: MB *lectulum quoque et die* | *lectum: MB lectulum* | *recessit: MB abscessit*

<sup>3</sup>benedicere: MB *laudare et bened.* | *laudantes: MB addit sub illa*

XIV. <sup>1</sup>et videbunt: MB *addit caeci* | <sup>2</sup>caecatum ita plang.: MB *plangentem et dicentem* | *quia: cod. Ven. qui* |

domitis caecitate percussis. Nil superest iam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Iesum Christum, et imponente eo palmam super oculos eorum receperunt visum. Quinque ex eis permanentes in durtia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

### XV. (XVI.)

<sup>1</sup> Mariam autem portantes apostoli pervenerunt ad locum vallis Iosaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clauerunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut speravimus in te. <sup>2</sup> Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super thronos duodecim, iudicantes duodecim tribus Israhel. Hanc ergo ex tribubus Israhel elegi iussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? <sup>3</sup> Tunc Petrus et alii apostoli dixerunt: Domine, tu praecelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante sae-

*percussis: cod. Ven. percussi | qui sanus fuerat: scribendum potius videtur *santus* pro *sanus* | quinque: MB *Quicunque tantum* | mortui: MB *caeci* *mortui* | omnia etc: MB *omnia* *quaes fuerant facta**

XV. <sup>1</sup> Christus: MB om | cum magna multitudine: MB cum *innumerabiliter* *exercitu* | sicut: MB *quenadmodum*

<sup>2</sup> cum sederit -- maiest. suae: cod. Ven. om | elegi etc: MB *elegit iussio* *patris mei* *ut* *habitarem in ea*

<sup>3</sup> tu; MB om | famulos: MB *servulos* | in ministerium: cod. Ven. om in |

cula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut, sicut tu devicta morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

### XVI. (XVII.)

<sup>1</sup>Tunc salvator ait: Fiat secundum vestram sententiam. Et iussit Michaeli archangelo ut animam sanctae Mariae deferret. Et ecce Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. <sup>2</sup>Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gralias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

### XVII. (XVIII.)

<sup>1</sup>Et osculans eam dominus recessit, et tradidit animam eius angelis ut deferrent eam in paradisum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. <sup>2</sup>Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo, deferentes bea-

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cum quo etc: MB et spiritu sancto, cum quibus tibi est | si ergo etc: MB sic ergo visum nobis fuerat fam. tuis etiam rectum etc | ut sicut: cod. Ven. et sicut | tecum: MB tu tecum

XVI. <sup>1</sup>vestram sententiam: MB verbum vestrum | iussit Michaeli: MB praecipit Michael | Et ecce etc: MB Et ecce repente Gabriel etc | Exsurge: MB Surge | quae non sumpsisti etc: MB quae non sensisti corr. per viri contactum non patieris etc | <sup>2</sup>resurrexit: MB surrexit | reddere: MB rependere | immensis: ita correximus editum in MB impensis

XVII. <sup>1</sup>osculans: MB osculatus | animam eius: MB eam | quomodo etc: MB quoniam ego semper vobiscum sum usque ad cons. sace.

tam Mariam in paradisum dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia dei et laudantes dominum nostrum Iesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum, Amen.

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*\* beatam Mariam: MB beatissinam Dei genitricem Mariam | apostolis etc: MB apostoli autem suscepti sunt a nubibus, et reversi sunt | magnalia dei: MB divina magnalia | in una: haec cod. Ven. om*

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# ADDITAMENTA

AD

ACTA APOSTOLORUM APOCRYPHA.

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## I. AD

### ACTA ANDREAE ET MATTHIAE.

Codicis uncialis folio 2. scripta sunt haec<sup>1</sup>:

..... ουση σφιγγη ειπεν .....  
.... υπωματι τω εν ουνω ο εγλυψα .....  
αποκωληθητι εκ του τοπου σου . και ε . . . αρχι  
ερεις . και υπωδιξον αυτοις . η εγω θε . . . και ευ  
θυς ενεπηδησεν τη ωρα εκηνη η σφηγξ . και αναλα

Quae lacunis expletis vitiisque correctis ita fere scribenda erunt: [τότε ὁ Ἰησοῦς ἐμβλέψας] τῇ ἐκ δεξιῶν οὖσῃ σφιγγὶ εἰπεν αὐτῇ· σοὶ λέγω τῇ ἐκτυπώματι τοῦ ἐν οὐρανῷ, ὁ ἐγλυψαν τεχνιτῶν χειρες, ἀποκολλήθητι ἐκ τοῦ τόπου σου, καὶ ἐλεγξον τοὺς ἀρχιερεῖς, καὶ ὑπόδειξον αὐτοῖς εἰ ἐγώ θεός εἰμι. (Sect. 14.) Καὶ εὐθὺς ἐνεπήδησεν τῇ ὥρᾳ ἐκείνῃ ἡ σφηγξ, καὶ ἀναλαβούσα<sup>2</sup> ἀνθρωπίνην φωνὴν εἰπεν· ὃ μωροὶ υἱοί ἦλ, οἵς οὐκ ἡρκέσθη μόνον ἡ τύφλωσις τῆς καρδίας αὐτῆς ἐλλὰ καὶ ἐτέρους θέλουσιν τυφλῶσαι ὡς (scriptum est . . .) καὶ αὐτοί, λέγοντες τὸν θεὸν εἰναι ἄνθρωπον. οὗτος ἐστιν ὁ ἐξ ἀρχῆς δοὺς τὴν πνοὴν αὐτοῦ ἐν πᾶσιν (codex ἐμ τᾶσιν), ὁ κινήσας πάντα τὰ ἀκίνητα· οὗτος ἐστιν ὁ καλέσας τὸν Ἀβραάμ, ὁ ἀγαπήσας τὸν υἱὸν αὐτοῦ Ἰσαάκ, ὁ ἐπιστρέψας τὸν ἀγαπητὸν

<sup>1</sup> Cf. Prolegg. pag. LIX. „Illiud aegre fero quod aliquam fragmentorum partem non animadvertis, quam Thilo ad sectiones 14 et 15 indicavit.“

<sup>2</sup> Quae sequuntur statim correctis vitiis manifestis dabimus.

αύτοῦ Ἰακώβ εἰς τὴν γῆν αὐτεῦ· οὗτός ἐστιν ὁ κριτῆς ζώντων καὶ νεκρῶν· οὗτός ἐστιν ὁ ἐτοιμάζων μεγάλα ἀγαθά τοῖς ὑπακούοντις αὐτόν (sic codex). μὴ πρόσχητέ μοι ὅτι ἐγώ εἰμι ψήφινον (ita codex; scriptum est ψύφινον) εἰδωλον· λέγω γὰρ ὑμῖν ὅτι καλλίονά εἰσιν τὰ ἱερὰ τῆς συναγωγῆς ὑμῶν. ήμεῖς γὰρ ὅντες λίθοι, δηνομα μόνον ἐδωκαν ἡμῖν ἱερεῖς ὅτι θεός· καὶ αὐτοὶ ἱερεῖς λειτουργοῦντες τῷ ἱερῷ καθαρίζουσιν ἑαυτοὺς φοβούμενοι τοὺς δαιμονας. ἐὰν γὰρ συνέλθωσιν γυναιξὶν, καθαρίζουσιν ἑαυτοὺς ἡμέρας ἐπτὰ διὰ τὸν φόβον τοῦ μὴ εἰσελθεῖν αὐτοὺς εἰς τὸ ἱερὸν δί’ ἡμᾶς, διὰ τὸ δηνομα ὁ ἐδωκαν ἡμῖν ὅτι θεός. ὑμεῖς δὲ ἐὰν πορνεύσητε, αἴρετε τὸν νόμον τοῦ θεοῦ καὶ εἰσέρχεσθε εἰς<sup>3</sup> τὴν συναγωγὴν τοῦ θεοῦ καὶ καθίζετε (coicis καθίσιται). Ex reliquis codi. editum καθαρίζετε καὶ ἀναγινώσκετε καὶ οὐκ εὐλαβεῖσθε (codex ευβλαβησθαι) τοὺς λόγους ... Quae sequuntur, decisa membrana perierunt. Ille rursus pergitur [έ] γὰρ Ἀβραάμ το[σαῦτα ἔτη ἀπέθανεν πρὸν οὗ]τος ἐγεννήθη, καὶ ποῦ οὗτος [ἐπίσταται αὐτόν;] καὶ ἐπιστρέψας ὁ Ἰησοῦς πρὸς τὴν σφίγγα εἰπεν αὐτῇ· διατί (etiam cod. C διατί, πον διέτι) οὗτοι ἀπιστοῦσιν ὅτι ἐλάλησα μετὰ τοῦ Ἀβραάμ; ἀλλὰ ἀπελθε καὶ πορεύθητι εἰς τὴν γῆν τῶν Χαναναίων, καὶ ἀπελθε εἰς τὸ σπήλαιον τὸ διπλούν, εἰς τὸν ἀγρὸν Μαμβρῆ (codex μαμβρὶ), ὅπου ἐστὶν τὸ σῶμα τοῦ Ἀβραάμ, καὶ φώνησον ἔξω τοῦ μνημείου λέγουσα· Ἀβραάμ, Ἀβραάμ, οὐ τὸ σῶμα ἐν τῷ μνημεῖῳ, οὐ δὲ ψυχὴ ἐν τῷ παραδείσῳ, τάδε λέγει ὁ πλάσας τὸν ἀνθρώπων ἀπ’ ἀρχῆς, ὁ ποιήσας σε φίλον ἑαυτοῦ, ἅμα τῷ υἱῷ σου. Ισι· εἰς τὸν Ἰακώβ ἐλθατε εἰς τὰ ἱερὰ τῶν Ἱεβουσαίων, ἵνα ἐλέγξωμε· οὐδὲν τοὺς λόγους τούτους η σφίγξ, εὐθὺς περιεπάτησεν ἐν προσθει (ita codex) πάντων ἡμῶν, καὶ ἐπορεύθη εἰς τὴν γῆν τῶν Χαναναίων εἰς τὸν ἀγρὸν Μαμβρῆ (codex μαμβρὶ), καὶ ἐφώνησεν ἔξω τοῦ μνημείου καθὼς ἐνετείλατο αὐτῇ ὁ Ἰησοῦς. καὶ εὐθὺς ἐξῆλθον οἱ δώδεκα πατριάρχαι ζώντες ἐκ τοῦ μνημείου, καὶ ἀποκριθέντες εἰπαν πρὸς αὐτήν· ἐπὶ τίνα ἡμῶν ἀπεστάλης;

<sup>3</sup> In editione p. 145. vitio typorum scriptum est ως pro εἰς. Similiter p. 41. τῇ pro τῷ.

καὶ ἀποκριθεῖσα ἡ σφῆγξ (et h. l. et supra codex om. γ) εἶπεν· ἀπεστάλην πρὸς τοὺς πατριάρχας εἰς μαρτύριον, ὑμεῖς δὲ εἰσελθατε καὶ ἀναπαύεσθε ἐνιαὶ τοῦ καιροῦ τῆς ἀναστάσεως. καὶ ἀκούσαντες εἰσῆλθον εἰς τὸ μνημεῖον (codex εἰς τῷ μνημῷ) καὶ ἐκοιμήθησαν. καὶ ἐπορεύθησαν οἱ τρεῖς πατριάρχαι ἀμφα τῇ σφιγγὶ καὶ ἥλθον πρὸς τὸν Ἰησοῦν.

## II. AD ACTA PHILIPPI.

Codex Parisiensis 1468. loco 40. horum actorum re-censionem a nostra satis diversam eamque gnosticae origini propiorem praebet. videturque ad eam accedere quae Hagiographis ex Vaticano codice innotuit: cf. Prolegg. nostra pag. XXXII sq. Praemissis enim iis quae etiam apud nos ab initio leguntur: Κατὰ τὸν καὶ ρὸν ἐκεῖνον Τραϊανοῦ usque περὶ τῶν ἔργων ὃν ἐποίει ὁ Φιλιππος\*, hunc in modum pergit:

ἔδιδασκεν γὰρ αὐτοὺς οὕτως· ἀδελφοί μου, υἱοὶ τοῦ πατρός μου. ὑμεῖς ἔστε τοῦ γένους μου κατὰ Χριστόν, ὑπαρξίς τῆς ἐμῆς πόλεως τῆς ἀνω Ἱερουσαλήμ, ἡ τερπνότης τοῦ κατοικητηρίου μου. διατί αἰχμαλωτεύθητε (sic) ὑπὸ τοῦ ἔχθροῦ ὑμῶν τοῦ ὄφεως τοῦ εἰλισμένου καὶ ὄλολόξου<sup>1</sup> καὶ διεστραμμένου ὄντος, φῶ οὐ δεῖδωκεν ὁ θεὸς χειρας καὶ πόδας; στρεβλὴ δὲ ἡ πορία (sic) αὐτοῦ, ἐπειδὴ υἱός ἔστι τοῦ πονηροῦ, ὅτι πατήρ αὐτοῦ ἔστιν ὁ θάνατος, ἡ δὲ μήτηρ αὐτοῦ ἔστιν ἡ φθορά, καὶ ὄλεθρος ἐν τῷ σώματι αὐτοῦ. μὴ ἀπέλθητε οὖν ἐν τῇ ἀπωλείᾳ αὐτοῦ. ὑμεῖς γὰρ ἡτε δεδεμένοι ἐν τῇ ἀπιστίᾳ καὶ ἐν τῇ πλάνῃ τοῦ υἱοῦ αὐτοῦ τοῦ ἀτάκτου καὶ μὴ ἔχοντος ὑπόστασιν, τοῦ ἀμόρφου καὶ μὴ ἔχοντος μορφὴν ἐν πάσῃ κτίσει τῇ οὐσῃ εἴτε ἐν τῷ οὐρανῷ εἴτε ἐν τῇ γῇ εἴτε ἐν

\* Differt tantummodo quod habet κλοπᾶ, κατήγειλεν, μαριάμνη, πάντες δὲ καταλειπόντες (sic).

<sup>1</sup> Est igitur ὄλολόξος, totus λοξός, quae vox nondum reperta videtur alibi.

τοῖς ἵχθυσιν τοῖς οὖσιν ἐν τοῖς ὑδασιν· ἀλλὰ ἐὰν εἰδετε (ita codex) αὐτὸν, φεύγετε ἀπ' αὐτοῦ, ἐπειδὴ οὐκ ἔχει τὸ ὄμοιόν τοῦ τοῖς ἀνθρώποις· τὸ κατοικητήριον αὐτοῦ ἐστὶν ἡ ἄβυσσος, καὶ βαδίζει ἐν τῷ σκότει. φεύγετε οὖν ἀπ' αὐτοῦ, ἵνα μὴ ὁ Ἰὸς αὐτοῦ ἐκχυθῇ ἐφ' ὑμᾶς· ἐάν ἐκχυθῇ ἐπὶ τὸ σῶμα ὑμῶν ὁ Ἰὸς αὐτοῦ, πορεύεσθε ἐν τῇ κακίᾳ αὐτοῦ. γίνεσθε δὲ μᾶλλον ἐν τῇ ἀληθινῇ θεοσεβείᾳ, ὅντες πιστοὶ σεμνοί τε καὶ ἀγαθοί, μὴ ἔχοντες δόλον. φεύγετε ἀπὸ τοῦ δράκοντος τοῦ σατανᾶ, καὶ ἐξαρατε ἀφ' ὑμῶν τὸ πονηρὸν αὐτοῦ σπέρμα, τουτέστιν τὴν ἐπιθυμίαν, ἐν τῇ γεννᾷ νόσον τῇ ψυχῇ, ἥτις ἐστὶν Ἰὸς τοῦ ὄφεως. ἡ γὰρ ἐπιθυμία ἐκ τοῦ ὄφεως ἐστιν ἐξ ἀρχῆς, καὶ αὐτῇ ἐστὶν ἡ ὄπλιζουσα ἁστὴν κατὰ τῶν πιστῶν· ἐξῆλθεν γὰρ ἀπὸ τοῦ σκότους καὶ πάλιν πορεύεται ἐν τῷ σκότει. ὄφειλετε οὖν ὑμεῖς οἱ ἐλθόντες πρὸς ἡμᾶς, μᾶλλον δὲ δὲ τὴν πρὸς τὸν θεόν, ἐκβάλλειν (codex ἐκβάλειν) τὸν Ἰὸν τοῦ διαβόλου ἀπὸ τῶν σωμάτων ὑμῶν.

Ταῦτα δὲ λέγοντος τοῦ ἀποστόλου ἵδον ἡ Νικάνορα<sup>2</sup> ἐξελθοῦσα ἀπὸ τῆς οἰκίας αὐτῆς ἡλθεν μετὰ τῶν δούλων αὐτῆς εἰς τὴν οἰκίαν Στάχυος. ἐν δὲ τῷ ἐγγέζειν αὐτὴν τῇ θύρᾳ (codex αὐτῇ τὴν θύραν) τῆς οἰκίας, ἵδον Μαριάμνη ἐλάλησεν αὐτῇ Συριακῇ διαλέκτῳ· ἐλικομασί, κοσμά, ἡταά, μαριαχά. ἐφανέρωσεν δὲ τοὺς λόγους αὐτῆς λέγουσα· ὡς θυγάτηρ τοῦ πνεύματος, σὺ εἰ κυρία μου, ἡ δοθεῖσα ἐπ' ἐνεχύρῳ τῷ ὄφει· ἡλθον δὲ ἐγὼ ῥύσασθαι σε· διαρρήξω τοὺς δεσμούς σου καὶ τεμῶ αὐτοὺς ἀπὸ τῆς ῥίζης αὐτῶν. ἵδον ἡλθεν ὁ λυτρωτὴς ὁ ῥύσμενός σε· ἵδον ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης ἵνα σε φωτίσῃ.

Ταῦτα<sup>3</sup> δὲ αὐτῆς λεγούσης ἡλθεν ὁ τυραννογρόφος (ita codex, sed -ννογρῶφος) τρέχων καὶ ἀσθμαίνων. ἡ δὲ Νικάνορα οὖσα πρὸ τῶν θυρῶν ἤκουεν ταῦτα, καὶ ἐπαρρησιάσατο ἐνώπιον πάντων κράζουσα καὶ λέγουσα· ἐγὼ Ἐβραία εἰμί, θυγάτηρ Ἐβραίων, λάλησον μετ' ἐμοῦ ἐν τῇ διαλέκτῳ τῶν πατέρων μου, ὅτι ἤκουει τοῦ κηρύγματος ὑμῶν καὶ λάθην ἀπὸ τῆς νόσου μου

<sup>2</sup> Ad haec confer sectiones 8 et 9. Νικάνορα: hoc accentu ipse codex, nec aliter aliis ex meo Londinensis factus, saeculi undecimi.

<sup>3</sup> Cf. haec sectionem 10.

ταύτης. προσκυνῶ καὶ δοξάζω τὴν ἀγαθότητα τοῦ θεοῦ, ὅτι ἐποίησεν ὑμᾶς σκυλῆναι ἄχρι τῆς γῆς ταύτης.

Ταῦτα<sup>4</sup> δὲ αὐτῆς λεγούσης τὴλθεν ὁ τύραννος καὶ ἐπιλαβόμενος τῶν ἴματῶν αὐτῆς λέγει· ὡς Νικάνορα, μὴ οὐκ ἀφῆκά σε κειμένην ἐπὶ τῆς κλίνης ἀπὸ τῆς νόσου σου; πόθεν οὖν εὔρες τὴν δύναμιν ταύτην καὶ τὴν ἴσχυν, ἵστε δυνηθῆναι σε ἐλθεῖν πρὸς τοὺς μάγους τοὺς ἀνθρώπους τούτους; ἐὰν μὴ οὖν εἴπερς τίς ἐστιν ὁ ἱατρός, τιμωρησομά (codex -ρήσωμαι) σε πολλαῖς τιμωρίαις. ἀποκριθεῖσα δὲ ἡ Νικάνορα εἶπεν· φέτος τυραννοτρόφες, ἐκβολὲς ἀπὸ σου τὴν τυραννίδα ταύτην καὶ ἐπιλάσθου τῶν ἔργων σου τῶν πονηρῶν, καὶ ἐγκατάλειπε τὸν βίον τὸν πρόσκαιρον τούτου, καὶ ἀπόθου τὴν δόξαν τὴν μάταιν, ὅτι παρέρχεται ὡς οὐκί, ξήτησον δὲ μᾶλλον τὰ αἰώνια, καὶ ἐπαρον ἀπὸ σεαυτοῦ τὸ θηριώδες καὶ ἀσελγές ἔργον τῆς αἰσχρᾶς ἐπιθυμίας, καὶ παραιτησαι τὴν κενὴν συνουσίαν, ἵτις ἐστὶν γεωργία τοῦ θανάτου, ὁ φραγμὸς ἐσκοτεινός, καὶ κατάστρεψον τὸ μεσότοιχον τῆς φθορᾶς, καὶ περιποίησαι σεαυτῷ βίον σεμνὸν καὶ ἀρυπον, ἵνα γενώμεθα ἐν ἀγιασμῷ διαπαντός. ἐὰν οὖν θέλεις (sic) παρὰ σοὶ με μένειν, ἐν ἐγκρατείᾳ οἰκήσω σὺν σοι.

Ὦς<sup>5</sup> δὲ ἤκουσεν τοὺς λόγους τούτους ὁ τύραννος, ἐπιλαβόμενος τῶν τριχῶν τῆς κεφαλῆς αὐτῆς ἔσυρεν αὐτὴν λακτίζων καὶ λέγων· καλέν σοι ἐστὶν ἀναιρεθῆναι ἐν τῷ ἕιφει μου μᾶλλον ἢ ὁρᾶν σε μετὰ τῶν ξένων τούτων τῶν μάγων καὶ πλάνων. σὲ οὖν τιμωρήσομαι καὶ τοὺς πλανήσαντάς σε ἀποκτενῶ. καὶ στραφεῖς μετ' ὄργῆς πρὸς τοὺς δημίους τοὺς ἀκολουθοῦντας αὐτῷ εἶπεν· ἐνέγκατέ μοι τοὺς ἐπιθέτας τούτους. συνδραμόντες δὲ οἱ δῆμιοι εἰς τὴν οἰκίαν τοῦ Στάχυος καὶ κρατήσαντες τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμην σὺν τῷ λεοπάρδῳ καὶ τῷ ἔριφῳ τῶν αἰγῶν ἐξήγεγκαν σύροντες (codex εύροντες).

“(τε<sup>6</sup> ιδειν αὐτοὺς ὁ τύραννος, ἔβρυξε τοὺς ὄδόντας αὐτοῦ ἐπ’ αὐτοὺς λέγων· σύροπτε τοὺς μάγους τούτους καὶ πλάνους τοὺς πλανήσαντας πολλὰς ψυχὰς γυναικῶν καὶ λέγοντας ὅτι θεο-

<sup>4</sup> Haec sectioni 12. respondent.

<sup>5</sup> Cf. haec cum sectione 14.

<sup>6</sup> Cf. ad sectionem 15.

σεβεῖς ἐσμέν. καὶ ἐποίησεν ἐνεχθῆντα φιάντας, καὶ ἐδησαν τοὺς πόδας αὐτῶν· καὶ προσέταξε συρῆναι αὐτοὺς ἀπὸ τῆς πύλης ἐντὸν τοῦ ἱεροῦ. πολλοὶ δὲ ὅχλοι συνήχθησαν εἰς τὸν τόπον ἐκεῖνον. ἐθαύμαζον δὲ σφόδρα τὸν λεόπαρδον καὶ τὸν ἔριφον, ἐπειδὴ ἡσαν λαλοῦντες ὡς ἄνθρωποι, καὶ τινὲς ἀπὸ τοῦ πλήθους ἐπίστευσαν τοῖς λόγοις τῶν ἀποστόλων.

Ἐπιπλέον<sup>7</sup> δὲ οἱ ἱερεῖς πρὸς τὸν τύραννον· μάγοι εἰσὶν οἱ ἄνθρωποι οὗτοι. καὶ ἀκούσας ταῦτα ἔξεκαύθη τῇ θυμῷ καὶ ἐπλήσθη ὀργῆς. καὶ προσέταξεν γυμνωθῆναι τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην, λέγων· ἐρευνήσατε αὐτούς, μήποτε εὑρητε τὴν μαγείαν (εὐδ. h. l. μαγίαν, aliter post) αὐτὸν. ἐγύμνωσαν δὲ αὐτοὺς οἱ δῆμιοι, καὶ τὴν Μαριάμνην κρατήσαντες ἐσυρον λέγοντες· ἀποκαλύψατε αὐτὸν, ἵνα μάθωσιν ὅτι γυνὴ ἐστιν ἀκολουθοῦσα αὐτούς. ἐκέλευσεν δὲ ἐλθεῖν σκυτάλας καὶ νεῦρα ἰσχυρά, καὶ τρήσαντες τὰ σφυρὰ τοῦ Φιλίππου ἀνήνεγκαν κόρακας, καὶ τὰ νεῦρα εἰσήνεγκαν διὰ τῶν πτερωνῶν αὐτοῦ, καὶ ἐκρέμμασαν (sic codex) αὐτὸν κατὰ κεφαλῆς [ἐπὶ] φυτοῦ ὄντος πρὸ τῆς θύρας τοῦ ἱεροῦ, καὶ πασσάλους πήξαντες εἰς τὸν τοῖχον τοῦ ἱεροῦ ἔκασταν αὐτὸν. τὸν δὲ Βαρθολομαῖον δῆσαντες ποδῶν καὶ χειρῶν ἔξέτειναν γυμνὸν καὶ (sic) εἰς τὸν τοῖχον. ὅτε<sup>1</sup> δὲ ἐγύμνωσαν τὴν Μαριάμνην, ἥλλαγη ἡ ὄμοιώσις τοῦ σώματος αὐτῆς, καὶ ἐγένετο κιβωτὸς μέλινη (ita codex) φωτὸς γέμουσα, καὶ οὐκ ἡδυνήθησαν ἐγγίσαι πρὸς αὐτήν.

Ἐλάλησεν<sup>2</sup> δὲ ὁ Φίλιππος μετὰ Βαρθολομαίου τῇ Ἐβραΐδι διαιλέκτῳ· ποῦ ἐστιν Ἰωάννης σήμερον ἐν τῇ ἡμέρᾳ τῆς ἀνάγκης ἡμῶν; ἰδοὺ γάρ λυόμεθα ἀπὸ τῶν σωμάτων ἡμῶν . . .<sup>3</sup> καὶ γάρ εἰς αὐτὴν ἐπεχείρησαν τὴν Μαριάμνην παρὰ τὸ καθῆκον· ἐμαστίγωσαν δὲ τὸν λεόπαρδον καὶ τὸν ἔριφον τῶν αἰγῶν, καὶ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχυος, ἐπειδὴ ὑπεδέξατο ἡμᾶς.

<sup>1</sup> His breviter tanguntur quae sectionibus 17 et 18 scripta sunt; post vero pergitur ad sectionem 19.

<sup>2</sup> Cf. sectionem 20.

<sup>3</sup> Cf. sect. 21.

<sup>4</sup> Sequuntur haec: καὶ εὑξεται ὑπὲρ τίνος, quae non sana sunt. Possit emendari: καὶ τις εὑξεται ὑπὲρ τὴν ἡμῶν; Vix enim satis est transponere ὑπὲρ τίνος αὐτοῦ εὑξεται.

εἴπωμεν τούνυν τήμεῖς ήνα. τῷ καταβῆ ἐκ τοῦ οὐρανοῦ καὶ κατακαύση αὐτούς.

Καὶ<sup>4</sup> ταῦτα λέγοντος τοῦ Φιλίππου, ίδου Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν διακινῶν ἐν τῇ πλατείᾳ, καὶ ἐξέταξε τοὺς ἐν τῇ πόλει· τίς ἐστιν ὁ θόρυβος καὶ τίνες οἱ ἀνθρώποι οὗτοι; καὶ τίνος ἐνεκεν τιμωροῦνται; καὶ λέγουσιν αὐτῷ· οὐκ εἰς ἐν τῇ πόλει ταύτῃ; οὔτε ἔγνως ἐνεκεν τῶν σὺνθρώπων τούτων ὅπως ἐτάραξαν τοὺς οἶκους ἡμῶν, καὶ τὴν πόλιν δὲ πᾶσαν; ἔτι γε μὴν καὶ τὰς γυναικας ἡμῶν ἀποστῆναι ἀνέπεισκεν ἀφ' ἡμῶν προφάσει θεοσεβείας, ξένον καταγγέλλοντες ὄνομα Χριστοῦ· ἔκλεισαν δὲ καὶ τὰ ιερὰ ἡμῶν, ἔχοντές τινα μαγείαν μεθ' ἐσυτῶν, καὶ ἀναιροῦσι τοὺς ὅφεις τοὺς ὄντας ἐν τῇ πόλει διὰ ἔνεδν ὀνομασιῶν μὴ ἔγνωσμένων ἡμῖν ποτέ· τὸ δὲ κατοκητήριον ἐπηξῖαν ἐν τῇ οἰκίᾳ τοῦ Στάχυος τοῦ τυφλοῦ, ὃν καὶ ἐποίησαν ἀναβλέψαι διὰ πτύσματος γυναικὸς ἀκολουθούσης αὐτοῖς· ἔκεινη δέ ἐστιν τάχα τὴν ἔχουσα ὅλην τὴν μαγείαν· ἀκολουθοῦσιν δὲ αὐτοῖς λεόπαρδος καὶ ἔριφος λαλοῦντες ὡς ἀνθρώποι. εἰ δὲ καὶ σὺ τοιαῦτα πράγματα ἐώρακας, οὐκ εἰχες ταραχθῆναι ἐπὶ τούτοις; Ἀποκριθεὶς<sup>5</sup> δὲ Ἰωάννης εἶπεν αὐτοῖς· ὑποθείεσκτέ μοι αὐτούς. οἱ δὲ ἡγεμονεῖσθαι αὐτὸν εἰς τὸ ιερόν, ἔνθα ὁ Φιλίππος ἐκρέμαστο (ita codex). ὁ δὲ Φιλίππος ὡς εἶδεν τὸν Ἰωάννην, λέγει τῷ Βαρθολομαίῳ· ὡς ἀδελφέ μου, ίδωύ ἡλθεν ὁ υἱὸς βαρεγά (ita prorsus), ὃ ἐστιν τὸ μῆδωρ τὸ ζῶν. ὁ δὲ Ἰωάννης εἶδεν τὸν Φιλίππον κρεμάμενον (duplici μ constanter cod.) κατὰ κεφαλῆς δεδεμένον ἐκ τῶν σφυρῶν αὐτοῦ· εἶδεν δὲ καὶ τὸν Βαρθολομαῖον δεδεμένον εἰς τὸν τοῖχον τοῦ ιεροῦ.

(24) Καὶ εἶπεν τοῖς ἀνθρώποις τῆς πόλεως· ὡς τέκνα τοῦ ὄφεως, πόστη ἐστὶν ἡ ἀνοια ὑμῶν· ἐπλάνησε γάρ ὑμᾶς ἡ ὄδος τῆς πλάνης· πινέων ἐπινευσεν εἰς ὑμᾶς ὁ δράκων ὁ πονηρός. διατέτιμωρεῖσθε τοὺς ἀνθρώπους τούτους, ὅτι εἰρήκασιν· ἔχθρὸς ὑμῶν ἐστὶν ὁ ἔφις;

(25) Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους τοῦ Ἰωάννου, ἐπήγεγκαν ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν λέγοντες· ἐνομίζομέν σε

<sup>4</sup> Incipit sectio 22.

<sup>5</sup> Incipit h. l. sect. 28.

Apocalypse. apocryph. ed. Tischendorf.

συμπολίτην ήμων είναι· νῦν δὲ ή λαλιά σου ἐφανέρωσέν σε, ὅτι καὶ σὺ τούτων κοινωνὸς τυγχάνεις. ἐν ὧ οὖν θανάτῳ ἀπέρχεσθαι μελλουσίν, καὶ σὺ ἐν τούτῳ ἀπέρχῃ· οὔτως γὰρ ἐβουλεύσαντο οἱ Ἱερεῖς, ὅτι ἐκστραγγίσωμεν αὐτῶν τὸ αἷμα κρεμμαμένων κατὰ κεφαλῆς, καὶ μίξαντες μετ' οἶνου προσενέγκωμεν τῇ ἔχθνῃ.

‘Ως δὲ ἡσαν λάγοντες ταῦτα, ίδους ή Μαριάμνη ἀνέστη ἀπὸ τοῦ τόπου, ἐν ὧ ἐτύγχανεν, καὶ ἐγένετο κατὰ τὸν πρῶτον αὐτῆς τύπον. οἱ δὲ Ἱερεῖς ἐπήνεγκαν αὐτῶν τὰς χεῖρας ἐπὶ τὸν Ἰωάννην, θέλοντες αὐτὸν κρατῆσαι, καὶ οὐκ ἡδυνήθησαν. τότε Φίλιππος μετὰ Βαρθολομαίου εἶπεν τῷ Ἰωάννῃ· ποῦ ἔστιν Ἰησοῦς ὁ μὴ ἐπιτρέπων ήμιν ποιῆσαι τὴν ἔσωτῶν ἐκδίκησιν κατὰ τούτων τῶν βασανιζόντων ήμᾶς; ἀπὸ δὲ τοῦ νῦν οὐκ ἀνέξοιμαι αὐτῶν.

(26) Καὶ ἐλάλησεν ὁ Φίλιππος ἐν τῇ Ἐβραιίδι διαλέκτῳ λάγων· ὁ πατήρ μου οὐθαῆλ, τοῦτ' ἔστιν· ὁ Χριστὸς ὁ πατήρ τοῦ μεγάθους, οὐ τὸ ὄνομα φοροῦνται πάντες αἰώνες, ὁ δὲ δυνατὸς καὶ δύναμις τοῦ παντός, οὐ τὸ ὄνομα πωρεύεται ἐν δυναστείᾳ, ἐλωᾶ· εὐλογητὸς εἰ εἰς τοὺς αἰώνας· ὃν τρέμουσιν ἀρχαὶ καὶ ἔδουσίαι φρίττοντες ἐνώπιόν σου, ὁ βασιλεὺς τῆς τιμῆς, ὁ πατήρ τῆς μεγαλιότητος, οὐ τὸ ὄνομα ἐφθασε πρὸς τὰ θηρία τῆς ἐρήμου καὶ ἡσύχασαν σοῦ ἔνεκα, καὶ διὰ σὲ ἀπέστησαν ἀφ' ήμῶν οἱ ὅφεις, ἐπάκουοσιν ήμῶν πρὸ τοῦ ήμᾶς αἰτῆσαι· ὁ βλέπων ήμᾶς πρὸ τοῦ ήμᾶς καλέσαι, ὁ γινώσκων τὴν βουλὴν ήμῶν, ὁ πανεπίσκοπος πάντων, ὁ προβάλλων ἐφ' ἔσωτον τοὺς οἰκτιρμοὺς τοὺς ἀναριθμήτους, ἀνοιξάτω τὸ ἔσωτης στόμα ἡ ἄβυσσος καὶ καταπιέστω τοὺς ἀθέους τούτους τοὺς μὴ βουληθέντας χωρῆσαι τὸν λόγον τῆς ἀληθείας σου.

(27) Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἤγοιξεν τὸ ἔσωτης στόμα ἡ ἄβυσσος, καὶ ἐξετινάχθη ὅλος ὁ τόπος ἐκεῖνος ἀπὸ τοῦ ἀνθυπάτου ἐως παντὸς τοῦ πλήθους σὺν τοῖς Ἱερεῦσιν, καὶ κατεβυθίσθησαν πάντες. Ἐμειναν δὲ ἀσάλευτοι εἰς τόποι εἰν οἵς ἐτύγχανον οἱ ἀπόστολοι καὶ πάντες οἱ μετ' αὐτῶν, καὶ η οἰκία τοῦ Στάχυος καὶ η γυνὴ τοῦ τυράννου Νικάνορα καὶ αἱ εἶκοσι τέσσαρες γυναικες αἱ φυγοῦσαι ἀπὸ τῶν ἀνδρῶν καὶ αἱ τεσσαράκοντα παρθένοι αἰτινες οὐκ ἔγνωσαν ἄνδρας· οὔτοι μόνοι οὐ κατῆλθον εἰς τὴν ἄβυσσον, ὅτι ἡσαν δεδουλωμένοι καὶ δεξαμενοι τὸν λόγον τοῦ

θεοῦ καὶ τὴν σφραγῖδα αὐτοῦ· οἱ δὲ λοιποὶ πάντες τῆς πόλεως κατεπόθησαν εἰς τὴν ἄβυσσον.

(29) Φανεὶς δὲ ὁ σωτὴρ ἐν ἐκείνῃ τῇ ὥρᾳ λέγει τῷ Φιλίππῳ· τίς ἐστιν θέμενος τὴν ἑαυτοῦ χεῖρα ἐπ’ ἄροτρον καὶ στραφεὶς εἰς τὰ διπόσια εὐθεῖαν ποιῶν τὴν αἰλακα; ή τίς παρέχει τὸν ἑαυτοῦ λύχνον ἑτέροις καὶ αὐτὸς μένει καθήμενος ἐν τῇ σκοτίᾳ; η τίς οἰκεῖ ἐν τῇ χοπρίᾳ καὶ καταλείπει τὸ ἑαυτοῦ οἰκητήριον ἀλλοτρίοις; η τίς τίθησιν τὸ ἑαυτοῦ ἔνδυμα κάτω καὶ πορεύεται ἐν ταῖς ήμέραις τοῦ χειμῶνος γυμνός; η τίς δοῦλος πληρώσας τὴν διακονίαν τοῦ κυρίου αὐτοῦ οὐ κληθῆσεται ὑπ’ αὐτοῦ εἰς τὸν (sic) δεῖπνον; η τίς τρέχει μετὰ σπουδῆς ἐν τῷ σταδίῳ καὶ οὐ λαμβάνει τὸ βραβεῖον; Φίλιππε, ίδού ὁ νύμφων μου ἔτοιμός ἐστιν, καὶ μακάριός ἐστιν ὁ ἔχων τὸ ἑαυτοῦ ἔνδυμα λαμπρόν· αὐτὸς γάρ ἐστιν ὁ λαμβάνων τὸν στέφανον τῆς χαρᾶς ἐπὶ τῆς κεφαλῆς αὐτοῦ. ίδού τὸ δεῖπνον ἔτοιμόν ἐστιν, καὶ μακάριός ἐστιν ὁ κεκλημένος ὑπὸ τοῦ νυμφίου. πολὺς ἐστιν ὁ θερισμὸς τοῦ ἄγρου, μακάριος δέ ἐστιν ὁ ἐργάτης ὁ δυνατός.

(30) "Οτε δὲ ὁ Φίλιππος ἤκουσεν τοὺς λόγους τούτους παρὰ τοῦ σωτῆρος, ἀποχριθεὶς λέγει αὐτῷ· ἀφῆκας ήμᾶς, ὡ Ἰησοῦ Ναζωραῖο, καὶ οὐκ ἐπιτρέπεις ήμᾶς πατάξαι τούτους μὴ βουληθέντας σε βασιλεῦσαι ἐπ’ αὐτοῖς· τούτο δὲ ἔγνωμεν, ὅτι οὕπω ἐκηρύχθη τὸ ὄνομά σου ἐν παντὶ τῷ κόσμῳ καὶ ἐπεμψας εἰς τὴν πόλιν ταύτην. οὐκ εἶχον δὲ κατὰ διάνοιαν ἐλθεῖν εἰς τὴν πόλιν ταύτην, καὶ ἀπέστειλάς με, δοὺς τὴν ἐντολήν σου τὴν ἀληθινήν, ἵνα διώξω πᾶσαν πλάνην καὶ εἰδωλον καὶ δαιμόνιον καταργήσω καὶ πᾶσαν δύναμιν τοῦ ἀκαθάρτου. ὅτε δὲ παρεγενόμην ἐνταῦθα, οἱ δαιμονες ἐφυγον ἀπὸ προσώπου τῆμῶν διὰ τὸ ὄνομά σου καὶ οἱ δράκοντες καὶ οἱ ὄφεις ἐξηράνθησαν, οὕτοι δὲ οὐ προσεδέξαντο εἰς ἑαυτοὺς τὸ φῶς σου τὸ ἀληθινόν· καὶ διὰ τούτο ἐβουλευσάμην ταπεινῶσαι αὐτοὺς κατὰ τὴν ἀπόνοιαν αὐτῶν.

(31) Εἶπεν δὲ ὁ σωτὴρ· ὁ Φίλιππε, ἐπειδὴ κατέλειπες τὴν ἐντολήν μου ταύτην μόνον<sup>1</sup> τοῦ μὴ ἀποδοῦναι κακὸν ἀντὶ κακοῦ, διὰ τοῦτο κατασχεθήσῃ ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη, μὴ γενόμενος ἐν τῷ τόπῳ τῆς ἐπαγγείας σου· πλὴν τοῦτο ἐστιν

<sup>1</sup> Additum h. l. μητεμώσας, ita prorsus.

τὸ τέλος τῆς ἐξελεύσεως σου ἀπὸ τοῦ σώματος ἐν τῷ τόπῳ τούτῳ· ὁ δὲ Βαρθολομαῖος τὸν κλῆρον ἔχει ἐν Δυκαονίᾳ καὶ σταυροῦται ἔκει· ἡ δὲ Μαριάμνη τὸ σῶμα αὐτῆς κατατίθησιν ἐν τῷ Ἰορδάνῃ ποταμῷ.

(32) Στραφεὶς δὲ ὁ σωτὴρ ἀνέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔχάραξεν σταυρὸν ἐν τῷ αἵρει διαβαίνων, καὶ ἦν πλήρης φωτός, καὶ εἶχεν τὸν τύπον καθ' ὅμοιότητα κλίμακος· πᾶν δὲ τὸ πλήθος τῶν ἀπὸ τῆς πόλεως καταβεβηκότων εἰς τὴν ἄβυσσον ἀνήρχοντο ἐν τῇ κλίμακι τοῦ φωτεινοῦ σταυροῦ, καὶ οὐδεὶς ἀπ' αὐτῶν ἐμεινεν εἰς τὴν ἄβυσσον, εἰ μὴ μόνον ὁ τύραννος καὶ οἱ Ἱερεῖς καὶ ἡ ἔχιδνα ἡ ὑπ' αὐτῶν λατρευομένη. ὅτε δὲ ἀνήλθον οἱ ὄχλοι ἀπὸ τῆς ἄβυσσου, βλέψαντες εἶδον τὸν Φιλίππον κρεμμάμενον κατὰ κεφαλῆς, τὸν δὲ Βαρθολομαῖον εἰς τὸν τεῖχον τοῦ Ἱεροῦ· εὗρον δὲ καὶ τὴν Μαριάμνην κατὰ τὸν πρῶτον τύπον. ὁ δὲ σωτὴρ ἀνήλθεν εἰς τὸν οὐρανόν, βλέποντων εἰς αὐτὸν τοῦ τε Φιλίππου καὶ τοῦ Βαρθολομαίου καὶ Μαριάμνης καὶ τοῦ λεοπάρδου καὶ τοῦ ἐρίφου τῶν αἰγῶν καὶ Νυκανόρας καὶ Στάχυος· ἦσαν δὲ πάντες μετὰ φωνῆς μεγάλης δοξάζοντες τὸν θεὸν ἐν φόρῳ καὶ τρόμῳ, κράζοντες· εἰς θεὸς ὁ ἀπόστελλας ἡμῖν τὴν ἐσυτοῦ σωτηρίαν, οὐ τὸ ὄνομα κηρύγγητουσιν οὔτοι οἱ ἀνθρώποι· μετανοοῦμεν τοίνυν ἐν τῇ πλάνῃ ἐν ἥ ἐτυγχάνομεν πρὸ τῆς χθές, μήπου γενάμενοι ἀξίοις τῆς αἰώνιου ζωῆς, καὶ πιστεύομεν θεασάμενοι τὰ θαυμάσια τὰ δὲ ἡμᾶς γενόμενα. τινὲς δὲ αὐτῶν ἔρριψαν ἐσυτοὺς ἐπὶ πρόσωπον καὶ προσεκύνησαν τοὺς ἀπόστολους· ἄλλοι δὲ ἐσκέπτοντο φυγεῖν λέγοντες· μήποτέ ἐστιν ἔτερος σεισμὸς καθ' ὅμοιότητα τοῦ παρελθόντος.

(33) Ἐκτείνας δὲ τὰς χεῖρας αὐτοῦ ὁ ἀπόστολος Φιλίππος κρεμμάμενος κατὰ κεφαλῆς εἶπεν· ἄνδρες τῆς πόλεως, ἀκούσατε τοὺς λόγους τούτους, οὓς ἐγὼ μετὰ ύμιν λέγειν, κρεμμάμενος κατὰ κεφαλῆς· ἐμάθετε πόσαι εἰσὶν αἱ δυνάμεις τοῦ θεοῦ, καὶ τὰ θαυμάσια ἀπέρ ἐθεάσασθε, ὅτι ἐν τῷ γεναμένῳ σεισμῷ ἡ πόλις ύμῶν ἀπώλετο· καὶ τοῦτο δὲ φανερὸν ἐγένετο ύμῖν, ὅτι οὐκ ἀπώλετο ἡ οἰκία Στάχυος οὔτε κατῆλθεν εἰς τὴν ἄβυσσον αὐτός, ἐπειδὴ ἐπίστευσεν εἰς τὸν θεὸν τὸν ἀληθινὸν καὶ ύπεδέξατο ἡμᾶς τοὺς δούλους αὐτοῦ. ἐγὼ δὲ τελειώσας ὅλον τὸ θέ-

λημα τοῦ θεοῦ μου, ὁ φειλέτης αὐτοῦ εἰμὶ ἀνθ' ὅν· ἀπεδωκα· τῷ ποιήσαντί μοι κακόν.

(34) Καὶ τινὲς τῶν βαπτισθέντων ἔδραμον ἵνα λύσωσι τὸν Φριππὸν χρεμμάμενον κατὰ κεφαλῆς. ἀποκριθεὶς δὲ εἶπεν αὐτοῖς· ἄνδρες ἀδελφοί μου<sup>1</sup> -- παρθενεύοντες τὰ μελη τῆς σαρκὸς αὐτῶν καὶ πορνεύοντες ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὁφθαλμῶν αὐτῶν πληθυνθήσεται ὡς ὁ κατακλυσμός. πληθύνουσι δὲ τοῦ ἀκούειν ἐν ταῖς πειθαναῖς (sic) ἡδοναῖς, ἐπιλανθανόμενοι τοῦ θεοῦ τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληθύνονται αἱ καρδίαι αὐτῶν ὑπερηφανείας (sic), ἐσθίοντες καὶ πίνοντες ἐν τῇ αὐτῶν λατρείᾳ, ἐπιλανθανόμενοι τῆς ἀγίας ἐντολῆς καὶ αὐτὴν ἀθετοῦντες. διεστραμμένη ἔσται ἡ γενεὰ ἐκείνη· μακάριος δέ ἔστιν ὁ ἀναχωρῶν ἐν τοῖς ταμείοις αὐτοῦ, ὅτι αὐτὸς ἀναπαύσεται ἐν τῇ ἐξόδῳ ἀύτοῦ. οὐκ ὥδας, ὡς Βαρθολομαῖε, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ἡνὴ ἔστιν ἀληθινὴ καὶ γνῶσις; εἶπεν γὰρ ὁ κύριος ἡμῶν διδάσκων ἡμᾶς ὅτι πᾶς ὅς ἐὰν ἐμβλέψῃ γνωστὸν καὶ ἐπιθυμήσῃ αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ ἐπλήρωσεν τὴν μοιχίαν (sic): καὶ διὰ τοῦτο ὁ ἀδελφὸς ἡμῶν Πέτρος ἔφυγεν ἀπὸ παντὸς τόπου ἐν φύστηρεν γνωνή· ἔτι δὲ καὶ σκάνδαλον εἶχεν διὰ τὴν ιδίαν θυγατέρα, καὶ ηὔξατο πρὸς κύριον, καὶ ἐγένετο ἐν παραλύσει τῆς πλευρᾶς αὐτῆς διὰ τὸ μὴ ἀπατηθῆναι αὐτήν. ὅρᾳς, ἀδελφέ, ὅτι ἡ ὅρασις τῶν ὁφθαλμῶν φέρει καταλαλίαν καὶ ἀρχὴν τῆς ἀμαρτίας, καθὼς γέγραπται· ὅτι βλέψασα εἰδεν τὸ φυτὸν ὅτι ἀρεστὸν τοῖς ὁφθαλμοῖς αὐτῆς καὶ καλὸν εἰς βρῶσιν, καὶ ἡ πατήθη. ἡ ἀκοή τοίνυν τῶν παρθένων ἔστω ἀγία· ἐν δὲ τῇ ἐξόδῳ πορευέσθιωσαν ἀνὰ δύο δύο, ὅτι πολλαὶ εἰσιν αἱ διαστροφαὶ τοῦ ἔχθροῦ. ἡ πορία (sic) αὐτῶν καὶ ὁ τρόπος ἔχεται τάξιν καλήν, ἵνα σωθῶσιν· εἰ δὲ μή, ὁ καρπὸς αὐτῶν ἔστω κοινός.

(37) Ἀδελφέ μου Βαρθολομαῖε, δὸς τὰς παραγγελίας ταύτας, παραγγείλας αὐτὰς τῷ Στάχυι, καὶ κατάστησον αὐτὸν ἀρχηγὸν καὶ ἐπίσκοπον ἐν τῇ ἐκκλησίᾳ, ἵνα καὶ αὐτὸς δικοιος (sic) γένηται καλῶς διδάσκων. μὴ ἐμπιστεύσῃς οἰκονομίαν μη-

<sup>1</sup> Hoc loco haud dubie plura desunt. Quum in codice novum folium incipiat, totius folii textus excidisse videtur. Pertinent autem quae sequuntur, nisi fallor, ad ea quae Philippus Bartholomaeo dixit sectione 38.

δενὶ νεωτέρῳ· μὴ καταστῆσῃς μηδένα τοιοῦτον ἐπὶ καθεδρᾷ διδασκόντων, ἵνα μὴ βεβηλώσῃς τὸ μαρτύριον τοῦ Χριστοῦ· ὁ γάρ διδάσκων ὀφεῖται ἔχειν τὰ ἔργα αὐτοῦ ἵστα τῶν λόγων, ἵνα ὁ λόγος ἡρτυμένος γίνεται ἐν παντὶ καιρῷ ἐν τῇ ιδίᾳ δόξῃ. ἐγὼ δὲ ἀπολύτοις αἴποτε τοῦ σώματός μου κρεμμάμενος κατὰ κεφαλῆς· ἀρὸν οὖν τὸ σῶμά μου καὶ ἐνταφίαστον χάρταις Συριατικαῖς, καὶ μὴ βάλῃς ὁθόνην λινῆν, ἐπειδὴ ἔβαλαν εἰς τὸ σῶμα τοῦ κυρίου ἡμῶν· καὶ σφίγξον αὐτὸν ἐν χάρταις καὶ παπύροις, καὶ χῶσον αὐτὸν ἐν τῇ αὐλῇ τῆς ἀγίας ἐκκλησίας. καὶ γίνεσθε ὑπέρ ἐμοῦ εὐχόμενοι ἐπὶ τεσσαράκοντα ἡμέρας, ἵνα ἀφῇ μοι ὁ θεὸς τὴν παράβασιν τὴν ἐποίησα, ὅτι ἀνταπέδωκα τῷ ποιήσαντί μοι κακά, καὶ ὅπως μὴ γένηται μοι ἐν τοῖς αἰώσιν ἐπὶ τεσσαράκοντα ἑτη.

(38) Ταῦτα δὲ εἰπὼν ὁ Φίλιππος ηὔξατο λέγων· κύριε μου Ἰησοῦ Χριστέ, ὁ πατήρ τῶν αἰώνων, βασιλεὺς ὅλου τοῦ φωτός, ὁ σοφίσας ἡμᾶς ἐν τῇ σοφίᾳ σου, ὁ δεδωκὼς ὑμῖν τὴν ψυχὴν γνῶσιν, ὁ χαρισάμενος ἡμῖν τὴν βουλὴν τῆς ἀγαθότητός σου, ὁ μηδέποτε χωρισθείς ἡμῖν (sic). σὺ εἰ ὁ αἰρων τὴν νόσον αἴποτε τῶν καταφευγόντων εἰς σέ· σὺ εἰ ὁ δεδωκὼς ἡμῖν τὸν λόγον τοῦ ἐπιστρέψαι ἐπὶ τοὺς πλανωμένους· σὺ εἰ ὁ δεδωκὼς ἡμῖν σημεῖα καὶ τέρατα διὰ τοὺς ὀλιγοπίστους· σὺ εἰ ὁ παρέχων τὸν στέφανον ἐπὶ τῶν νικησάντων· σὺ τυγχάνεις ἡμῶν ἀγωνοθέτης, ὁ δωρησάμενος ἡμῖν τὸν στέφανον τῆς χαρᾶς, ὁ λαλῶν σύν ἡμῖν ἵνα δυνηθείημεν ἀντιστῆναι τοῖς βλάπτουσιν ἡμᾶς· σὺ εἰ ὁ σπείρων καὶ θερίζων καὶ πληθύνων καὶ αὐξάνων καὶ ζωοποιῶν πάντας τοὺς ιδίους δούλους σου· οἱ ἔλεγχοι καὶ αἱ ἀπειλαὶ ὑπάρχουσιν ἡμῖν βοήθεια καὶ δύναμις διὰ τοὺς ἐπιστρέφοντας ἐπὶ σὲ δὲ ἡμῶν τῶν σῶν δούλων. ἐλθὲ κύριε καὶ δός μοι νίκης στέφανον ἐνώπιον τῶν ἀνθρώπων. μὴ ἐπικαλυψάτω (codex ἐπιλαμψάτω) με ὁ σκοτεινὸς αὐτῶν ἀήρ μηδὲ κάπινος αὐτῶν καύσῃ τὴν μορφὴν τῆς ψυχῆς μου, ὅπως διαπεράσω τὰ ὅδατα τῆς ἀβύσσου καὶ μὴ βυδισθῶ ἐν αὐτοῖς. κύριε μου Ἰησοῦ Χριστέ, μὴ εὔρῃ ὁ ἔχθρός τοῦ δύνασθαι κατηγορῆσαι μου ἐνώπιον σοῦ τοῦ ἀληθινοῦ κριτοῦ, ἀλλ' ἐνδυσόν με τὴν φωτεινήν σου στολὴν, καὶ . . . . . Cetera perierunt.

His adiungamus nonnulla ex iis quae codex Baroccianus 180. ex iisdem desumpta actis praebet. Tenet is textus medium quiddam inter Parisiensem modo a nobis exscriptum et eum quem e duobus codicibus, altero Parisiensi altero Veneto, anno 1851. edidimus. Propius tamen et ipse ad antiquiorem horum actorum rationem in Parisiensi 1468. superstitem accedit necdum leopardo et hoedo humana voce loquentibus destitutus est.

Μαρτύριον τοῦ ἀγίου ἀπόστολου Φιλίππου.

"Οτε<sup>1</sup> δὲ Φιλίππος ὁ τοῦ Χριστοῦ ἀπόστολος κατεκλείσθη ἐν τῷ ιερῷ τῆς ἔχιδνῆς ὑπὸ τοῦ ἡγεμόνος, ὡσαύτιος καὶ ὁ Βαρθολομαῖος καὶ ἡ Μαριάμνη καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος, συνήχθησαν οἱ ιερεῖς ἐπὶ τὸ αὐτὸ ὡς ἄνδρες ἐπτά, καὶ δραμόντες ἐπὶ τὸν ἀνθύπατον κατεβόουν· ὡς ἀνθύπατε τυραννογνόφε (cod. -γνάφε), ἐκδίκησον ἡμᾶς ἀπὸ τῶν ἔένων ἀνθρώπων τῶν ἀπαιδεύτων καὶ φθορέων καὶ μάγων καὶ πλανώντων τοὺς ὄχλους. ἀφ' οὐ γάρ ἐπεδήμησαν εἰς ἡμᾶς, ἐπλήσθη ἡ πόλις πάσης ἀχρίστου πράξεως αὐτῶν· ἀπέκτειναν δὲ καὶ τοὺς ὄφεις τοὺς υἱοὺς τῆς Θέας ἡμῶν· ἔκλεισαν δὲ καὶ τὸ ιερὸν ἡμῶν, καὶ ἡρήμωται ὁ βωμός, καὶ οὐχ εὐρήκαμεν οἶνον, ἵνα πιοῦσα ἡ ἔχιδνα ὑπνώσει· πολλαὶ δὲ νύμφαι καὶ γυναῖκες ἀπῆλθον πρὸς αὐτοὺς καὶ ἀφῆκαν τοὺς ἄνδρας. εἰ δὲ θέλεις γνῶναι ὅτι ὅντας μάγοι εἰσὶν, βλέψον καὶ ἵδε τὸν λεόπαρδον καὶ τὸν ἔριφον ἀνθρωπίνως λαλοῦντα· ἀλλὰ καὶ ἡμᾶς θέλουσιν μαγεῦσαι, λέγοντες· ζήσατε ἐν ἀγρείᾳ, πιστεύσαντες τῷ θεῷ. πῶς δὲ καὶ εἰσῆλθον εἰς τὴν πόλιν; πῶς δὲ καὶ οἱ δράκοντες οὐκ ἐτύφλωσαν αὐτούς καὶ ἀνεῖλον; πῶς δὲ καὶ τὸ αἷμα αὐτῶν οὐκ ἔπιον, ἀλλὰ καὶ ὑπὸ τούτων τῶν μάγων κατεβλήθησαν; εἰ καὶ ταῦτα εἰσὶν ἐν τέχνῃ μαγικῇ<sup>2</sup>, ἐν ὅλῃ τῇ κτίσει οὐκ ἐφάνη οὕτως, ἀλλαγῆναι φύσιν καὶ φωνήν, ὅτι τὰ πετεινὰ πέτανται κατὰ τὸ ἴδιον εἰδος, καὶ τὰ τετράποδα καὶ τὰ κτήνη καὶ πᾶν ὃ ἔστιν ἐν τῇ ἴδιᾳ γενέσει. πῶς δὲ καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος ὄμιλούσιν αὐτοῖς, ἐκπληττόμεθα.

<sup>1</sup> Haec apud nos in sect. 17 incident

<sup>2</sup> Addo πεπραγμένα?

(18) Ἀκούσας δὲ ταῦτα ὁ ἀνθύπατος πλείω ἔξεκαύθη τῷ θυμῷ ὀργῆς τε καὶ ἀπειλῆς, καὶ (se qui ille ἦν sed delendum videtur) ὀργιζόμενος σφόδρα λέγει πρὸς τοὺς ἱερεῖς· τί ὅτι καὶ τὴν ἐμὴν γυναῖκα ἔχουσι μεθ' ἑαυτῶν; κἀκεῖνη ἔνα δῆματα ὄμιλοῦ, καὶ πᾶσαν νῦκταν (sic) εὐχομένη ἔνωφ φωτὶ καταλάμπεται, καὶ ἀναστενάζουσα λέγει· ἥλθέν μοι τὸ ἀληθινὸν φῶς Ἰησοῦς. καὶ γὰρ δὲ ἔξελθων ἀπὸ τοῦ ἐμοῦ κοιτῶνος ἥθελησα διὰ τῆς θυρίδος ἐνοπτρίσασθαι καὶ ἵδειν ὅπερ ἐλεγεν φῶς Ἰησοῦν, καὶ ὥσπερ ἀστραπὴ προσαπήντησέν μοι ὡς ἀποτυφλῶσαι με· καὶ ἔξ ἔκεινου τὴν γυναῖκα μου φοβοῦμαι διὰ τὸν φωτεινὸν αὐτῆς Ἰησοῦν. εἶπατέ μοι οὖν, ὡς ἱερεῖς, ὃ πράξω. οἱ δὲ εἰπαν· ἀνθύπατε, τάχα οὐκέτι ἐσμὲν ἱερεῖς· ἀφ' ἣς γάρ συνέκλεισας αὐτούς, εὐχομένων αὐτῶν ὅλον τὸ ἱερὸν σαλεύεται ἐκ θεμελίων ἡ τάχα συμπίπτει.

(19) Τότε προσέταξεν ὁ ἀνθύπατος ἔξελθόντας ἐκ τοῦ ἱεροῦ τοὺς περὶ τὸν Φιλιππὸν ἀγαγεῖν εἰς τὸ βῆμα, εἰπὼν τοῖς δημίοις· ἀποδύσαντες τὸν Φιλιππὸν διερευνήσατε, ἀλλὰ καὶ ἀμφοτέρους, μήπως εὐρέθῃ τι αὐτῶν τῆς μαγίας (sic). ἀπέδυσαν οὖν πρῶτον τὸν Φιλιππὸν, εἰτα τὸν Βαρθολομαῖον. ἥλθον δὲ ἐπὶ τὴν Μαριάμνην, καὶ σύροντες αὐτὴν ἐλεγον· γυμνώσωμεν καὶ αὐτήν, ἵνα πάντες ἴδωσιν ὅτι γυνὴ οὐσα ἀνδράσιν ἐπακολουθεῖ· αὐτὴ γάρ μάλιστα ἐν εὐπρεπείᾳ πάσας τὰς γυναῖκας ἀπατᾷ. καὶ λέγει ὁ τύραννος πρὸς τοὺς ἱερεῖς· κηρύξατε εἰς πᾶσαν τὴν πόλιν καὶ περικύκλῳ, ἵνα ἐλθωσιν πάντες οἱ ἄνδρες καὶ πᾶσαι αἱ γυναῖκες, ὅπως ἴδωσιν τὴν ἀσχημοσύνην αὐτῆς, καὶ μάθωσιν ὅτι ψεύδεται λέγουσα ὅτι οὐκ εἰμὶ γυνή, ἀλλ' ὡς ἀνὴρ συμπορεύεται, καὶ πάντως ὅτι μοιχεύεται ὑπὲρ αὐτῶν. ἔκεινουσεν δὲ κρεμασθῆναι τὸν Φιλιππὸν, καὶ τὰ σφυρὰ αὐτοῦ διατηθῆναι, καὶ κομισθῆναι δέκα κόρακας σιδηρούς, καὶ διαπείραντες τὰς πτέρνας αὐτοῦ ἀνακρεμάσασθε κατὰ κεφαλῆς ἀπέναντι τοῦ ἱεροῦ ἐπὶ τινος δένδρου· τὸν δὲ Βαρθολομαῖον ἐκτείνατε ἀπέναντι τοῦ Φιλιπποῦ περονήσαντες τὰς χεῖρας αὐτοῦ· πορθμήσαντες (sic codex) ἐν τῷ τοίχῳ τοῦ ἱεροῦ τῆς πύλης ἐκτείνατε.

(20) Καὶ ἐγένετο οὕτως. ἐμειδίασαν δὲ ἀμφότεροι ἐνορῶντες ἀλλήλους ὃ τε Φιλιππὸς καὶ ὁ Βαρθολομαῖος, ὅτι ἡσαν ἀβασάνιστοι· αἱ γάρ κολάσεις αὐτῶν ἡσαν βραβεῖα καὶ στέφανοι.

ὅτε δὲ καὶ τὴν Μαριάμνην ἀπεδυσαν, ἐνέβλεψαν ἵνα εἰδωσιν (sic) τὴν γύμνωσιν τοῦ σώματος αὐτῆς· καὶ ἴδου τὸ λάγη εὐθέως ἡ ὁμοίωσις τοῦ σώματος αὐτῆς ἐνώπιον αὐτῆς, καὶ ὁ τύπος αὐτῆς ἐγένετο ὡς κιβωτὸς ὑελίνη γέμουσα φωτὸς καὶ πυρὸς ἐμπροσθεν αὐτῶν, καὶ οὐκ τὸ δυνήθησαν ἔτι ἐγγίσαι καὶ τὸ σύνολον εἰς τὸν τόπον ἐν φῶ εἰνύγχανεν, ἀλλὰ ἐφευγον ἀπαντες ἀπ' αὐτῆς.

(21) Ἐλάλησεν δὲ ὁ Φιλιππος μετὰ τοῦ Βαρθολομαίου τῇ Ἐβραϊκῇ διαλέκτῳ· ποῦ Ἰωάννης σήμερον; ἴδου γάρ τὸν ήμεῖς ἀπολλύμεθα τοῦ σώματος, καὶ τίς που ὁ ὑπέρ τὸν ήμῶν εὐξάμενος; ὅτι ἴδου καὶ εἰς τὴν Μαριάμνην ἐπεχείρησαν παρὰ τὸ καθῆκον· ἐβασάνισαν δὲ καὶ τὸν ἔριφον καὶ τὸν λεόπαρδον, καὶ ἴδου πῦρ ἐρρίφων εἰς τὴν οἰκίαν τοῦ Στάχυος λέγοντες ὅτι καύσωμεν αὐτόν, ἐπειδὴ αὐτὸς ὑπεδέξατο αὐτούς. Θελεις οὖν, ὡς Βαρθολομαῖε, καὶ τὸν ήμεῖς εἴπωμεν πῦρ ἐλθεῖν ἀπ' οὐρανοῦ καὶ κατακαύσωμεν αὐτούς;

(22) Ως δὲ ταῦτα ἦν λέγων ὁ Φιλιππος, ἴδου Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν αὐτῶν (cod. corrupte τῶν), διακινῶν εἰς τὴν πλατείαν, καὶ τὸν ἔριφον· τίνες οὖτοι οἱ ἀνθρώποι, καὶ διατί τιμωροῦνται; οἱ δὲ λέγουσιν αὐτῷ· μηδ οὐκ εἰ ἐκ τῆς πόλεως ήμῶν; ἐμὲ (sic) ἐρωτᾷς περὶ τῶν ἔεινων τούτων, οἵτινες πολλοὺς ήδεικησαν; ἔκλεισαν δὲ ήμῶν καὶ τὰ (codex κατὰ pro καὶ τὰ) εἰδωλα, καὶ ἐν τῇ μαγίᾳ (ita codex) αὐτῶν ἀνεῖλον καὶ τοὺς ὄφεις καὶ τοὺς δράκοντας· πολλοὺς δὲ καὶ νεκροὺς ἤγειραν, οἵτινες κατέπληξαν ήμᾶς πολλὰς κολάσεις ἐγέγονεν. ἔχουσι δὲ καὶ λεόπαρδον καὶ ἔριφον, καὶ φωνῇ ἀνθρωπίνῃ βοῶσι κατὰ μικρὸν λέγοντες· Χριστὸς μερὶς ήμῶν ἡ ἀγία, καὶ τοῖς ὀπίσω ἐστῶτα πεσίν, τοῖς ἐμπροσθίοις τὰ πρόσωπα κατασφραγίζονται καὶ πρὸς ἀλληλα λέγουσιν· ἡ εἰρήνη τοῦ Χριστοῦ καὶ ὁ σταυρὸς μεθ' ήμῶν. ἔχουσι δὲ κρεμάμενοι καὶ οὗτοι οἱ ἔεινοι πῦρ αἰτήσαι ἐξ οὐρανοῦ καὶ κατακαῦσαι ήμᾶς.

(23) Εἶτα λέγει Ἰωάννης· ἀπελθωμεν, ὑποδείξατε μοι αὐτούς. ἤγαγον οὖν τὸν Ἰωάννην ὡς συμπολίτην ὅπου ἦν ὁ Φιλιππος. ἦν δὲ ἐκεῖ πλῆθος ὄχλου καὶ ὁ ἀνθύπατος καὶ οἱ ἱερεῖς. καὶ ἴδων ὁ Φιλιππος τὸν Ἰωάννην εἶπεν τῷ Βαρθολομαίῳ Ἐβραϊστὶ· ἀδελφέ, Ἰωάννης ἥλθει ἡ ἱερεὺς βιρέκ, ὃ ἔστι τὸ ὄδωρ τὸ

ζῶν. καὶ ὁ Ἰωάννης ἵδεν τὸν Φιλιππὸν κατὰ κεφαλῆς κρεμάμενον τῶν σφυρῶν καὶ τῶν πτερυγῶν· ἵδεν δὲ καὶ τὸν Βαρθολομαῖον ἐκτεταμένον εἰς τὸν τούχον τοῦ ἵερου, καὶ εἶπεν αὐτοῖς· τὸ μυστήριον (codex τοῦ μυστηρίου) τοῦ κρεμασθέντος ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ τοῦ διανεμηθέντος ἐν τῇ σφαίρᾳ τοῦ ἀέρος συνέστηκεν (sic; apud nos ex codicibus Parisiensi et Veneto ̄σται μεθ' ὑμῶν).

(24) Εἶπεν δὲ καὶ τοῖς ἀνθρώποις τῆς πόλεως ἐκείνης· ὡς ἀνθρώποι τῆς Ὀφιορύμου, πόση (cud. ὅση) ἐστὶν ἡ ἄνοια ὑμῶν, ἐν τῇ ἐστέ· πόση ἐστὶν ἡ ἀνομία ἡ οὐσα μεθ' ὑμῶν. ἐπλανήθητε ἐν τῇ ὁδῷ τῆς πλάνης· πνέων ἐπνευσεν εἰς ὑμᾶς ὁ δράκων καὶ ἐπύρωσεν ὑμᾶς τυφλοὺς τῇ ψυχῇ καὶ τυφλοὺς τῷ πνεύματι, καὶ ἐπλανήθητε ὑπὸ τοῦ θρησκευομένου ὑφ' ὑμῶν. ἐμβλέψατε εἰς πᾶσαν τὴν κτίσιν εἴτε ἐν τῇ γῇ εἴτε ἐν τοῖς ὕδασιν εἰς.

Exeunte sect. 25. post ἀφανίσω additum: διὰ τὸ ὅργιλον με εἶναι νιὸν βροντῆς ὠνόμασέν με ὁ Ἰησοῦς.

Hebraica sect. 26 sic scripta sunt: σαβαλῶν· προυμηνί· δουθαήλ· θαρσελί· ἀνναχαθαεῖ· ἀδώναβ βατελῶ τελιε. Tum sequitur τουτέστιν· ὁ πατὴρ τοῦ Χριστοῦ, ὁ μόνος παντοκράτωρ, θεὲ ὃν φρίττουσιν οἱ πάντες αἰώνες, ὁ δυνατὸς καὶ ἀπροσωπόληπτος δικαστής, οὐ τὸ ὄνομά ἐστιν ἐν πάσῃ δυναστείᾳ· αἰλωήλ· εὐλογητὸς εἰς τοὺς αἰώνας ετο.

(34) Νῦν οὖν ἀποπληρῶ τὸ προσταχθέν μοι, ὅτι ἔαν μὴ στρέψητε τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἄνω εἰς τὰ κάτω, καὶ δεξιὰ εἰς ἀριστερὰ καὶ τὰ ἀριστερὰ εἰς δεξιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τοῦ θεοῦ. μὴ οὖν ὁμοιωθῆτε τῷ ἀντιπαρηλαγμένῳ τύπῳ, ὅτι ὁ πᾶς κόσμος ἐνήλακται καὶ πᾶσα ψυχὴ στρεφομένη εἰς σῶμα γίνεται ἐν λήθῃ τῶν ἐπουρανίων. ἡμεῖς δὲ ἔχοντες τὴν τῶν ἐπουρανίων δόξαν μὴ ζητήσωμεν τὸ (codex τὸν) ἔξω, ὅπερ ἐστὶν τὸ σῶμα, ὁ οἶκος τῆς δουλείας.

(36) -- βαδίζουσαι ἀνὰ δύο δύο· καὶ μὴ ὄμιλήτωσαν μετὰ νεανίσκων, ἵνα μὴ πειράσει αὐτὰς ὁ σατανᾶς· ὁ ὄφις γάρ ἐστιν ἔρτων, καὶ ἐποίησεν τὸν Ἀδάμ ὄλισθηγαί εἰς θάνατον. οὕτως πάλιν ἐσται ἐν τῷ καιρῷ τούτῳ· ἐσται γὰρ ὁ χρόνος καὶ καιρὸς πονηρός. πολλαὶ γυναικεῖς καὶ ἀνδρεῖς καταλείψουσιν τὸ ἔργον

τοῦ γάμου, καὶ ἔσονται [αἱ] μὲν ἐν τῷ δνόματι τῆς παρθενίας, ὅλως μὴ γινώσκουσαι δνομα παρθενίας καὶ ὅτι ἔχει μεγάλην σφραγίδα καὶ ἐνδοξον. πολλοὶ δὲ ἀνδρες ἔσονται ἐν τῷ καιρῷ ἔκεινῳ ἐν λόγῳ μόνον, ἀλλ’ οὐκ ἐν τῇ δυνάμει αὐτοῦ (ita codex). παρθενίαν γάρ ἀσκήσουσιν τοῖς μελεσιν τῆς σαρκός, πορνεύσουσιν δὲ ἐν τῇ καρδίᾳ αὐτῶν, καὶ τὴν πορνείαν τῶν ὀφθαλμῶν αὐτῶν (codex ὑμῶν) πληθυνθήσεται ὡς κατακλυσμός. θελήσουσιν μᾶλλον ἀκούειν ἐν ταῖς πειθαναῖς ὥδαις<sup>1</sup>, καὶ ἐρεθισθήσονται ἐν ταῖς ἡδοναῖς καὶ ἐπιλαθωνται τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληρωθήσονται αἱ καρδίαι αὐτῶν κενοτέραις (ita codex, pescio an praelest καινοτέραις γεροποει) ὑπερηφανίαις, εὐρεθήσονται δὲ ἔσθίοντες καὶ πίνοντες ἐν τῇ αὐτῷ (codex τῇ ἐν αὐτῷ) πανουργίᾳ. ἐπιλησθήσονται γάρ τῆς ἀγίας ἐντολῆς καὶ ἀθετήσουσιν αὐτήν. διεστραμμένη ἔστιν τὴν γενεὰ ἔκεινη, ἀλλὰ μακάριός ἔστιν ὁ ἀναχωρῶν εἰς τὰ ταμία (sic codex) αὐτοῦ, ὅτι οἱ ἵκανοι (cuidex ὅτι οἰκανοί) ἔσονται ἀναπαυόμενοι ἐν δόξῃ ἀπὸ τῆς ἀπειλῆς τοῦ σώματος αὐτῶν. οὐκ οἰδας, ὡς Βαρθολομαῖ, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωή ἔστιν ἀληθινή καὶ γνῶσις; εἰπεν γάρ διδάσκων ἡμᾶς ὅτι πᾶς ὁ ἐμβλέψας εἰς γυναῖκα τοῦ πλησίον αὐτοῦ καὶ ἐπιθυμήσας αὐτὴν ἡδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. καὶ ὁ κορυφαῖος δὲ Πέτρος ἔφυγεν ἐκ προσώπου γυναικός· τὴν γάρ θυγατέραν (ita) αὐτοῦ εὔσπειρον οὔσαν<sup>2</sup> .... ἐπὶ τῇ εὔμορφίᾳ. καὶ ὁ μακαριώτατος Πέτρος ηὔξατο, καὶ ἐγένετο ἐν παραλύσει τὴν θυγάτηρα αὐτοῦ. ἀρα οὖν τὴν ἐπιθυμίαν ἡν τοῖς ὀφθαλμοῖς πορνεία ἔστιν; ναι. εἰδεν γάρ, φησίν, Εὐα τὸ φυτὸν ὅτι ὥραιόν ἔστιν τοῖς ὀφθαλμοῖς τοῦ κατανοῆσαι καὶ καλὸν εἰς βρῶσιν. Ιδού οὖν ὅτι τὴν ἐπιθυμίαν τῶν ὀφθαλμῶν ὁδηγός ἔστιν τῆς μοιχίας (sic), καὶ αὐτῇ ἔστιν τὴν ἀπατήσασα τὴν καρδίαν Εὔας. πᾶν δὲ φυτὸν ἐὰν τμηθῇ μόνον, μείνη δὲ εἰς τὴν γῆν ἡ βίξα, πάλιν φύεται. ἐκριζώσατε οὖν τὴν ἐπιθυμίαν

<sup>1</sup> Codex habet πνῶσαινωδεσει. Ex hoc scripturae monstro clarum erit quan- toperc textus corruptus sit. Certe locis haud paucis quae descripsimus emenda- tionem sibi poscere videntur.

<sup>2</sup> Codex pergit καὶ ἡδη γεγενηθει (scriptum est ἡδε γεγενεσθαι) quae corrupta vel imperfecta esse apparet.

τῆς καρδίας, ἵνα φαιδροῖς ὅμμασιν ἰδητε τὸν Χριστόν. ταῦτα εἰπὼν πρὸς τὸν λαὸν στραφεὶς λέγει τῷ Βαρθολομαίῳ· τὴν ἐκκλησίαν τὴν μελλεῖς οἰκοδομεῖν, οὕτως οἰκοδόμησον, ἔχουσάν τιναν (sic) μεσότοιχον, μήποτε σκοτισθῶσιν αἱ προσευχαὶ τῶν νεοφύτων ἐν τῇ ὄράσει τῶν ὄφθαλμῶν, καὶ ἡ ὑπακοὴ τῶν παρθένων ἔστω ἀγία καὶ μόναι ἡσυχαζέτωσαν, ἐν δὲ ταῖς προόδοις βαδίζέτωσαν δύο δύο. ἔχέτω οὖν ἡ παρθενία αὐτῶν τὴν τάξιν σεμνήν, ἵνα ἡ ψυχὴ αὐτῶν δοξασθῇ ἐν τοῖς ὑψίστοις, μήποτε ἐκόσμος αὐτῶν ἔσται κενός. οὕτως οὖν κήρυξον ἀγιασμόν. λέγει ὁ Βαρθολομαῖος τῷ Φιλίππῳ· διατί τῷ καιρῷ ἐκείνῳ, ἐν ᾧ ὑπῆρχεν μεθ' ἡμῶν ὁ σωτήρ, οὐ διεχώρισεν ἡμᾶς ἀπὸ τῶν παρθένων μέχρις ἡμέρας μιᾶς; λέγει ὁ Φιλίππος· οὐκ ὅδας, ὡς Βαρθολομαῖε, ὅτι ἔτε ὁ ἥλιος λάμπει (codex λαμβάνει) ὅλος ὁ κόσμος πληροῦται τοῦ φωτός; δύνοντος δὲ αὐτοῦ ἀπλοῦται τὸ σκότος, καὶ τὰ θηρά εξέρχονται. οὗτος ἔστιν καὶ ὁ ἡμέτερος τύπος· ὅτε ἡν μεθ' ἡμῶν ὁ Ἰησοῦς, πάντες ἡμεν ἐν τῇ δόξῃ αὐτοῦ, καὶ ἡ χάρις ἡμῶν καὶ ἡ δωρεὰ τὴν κύκλῳ ἡμῶν, καὶ νοεροὶ ἡμεν τῇ καρδίᾳ, καὶ οὐκ ἡδύνατο οὐδεμία σκιὰ οἰκῆσαι ἐν καρδίᾳ ἡμῶν ἐνεκεν ἀμαρτίας· νῦν δὲ ἐν οὐρανοῖς ἔστιν παρὰ τῷ πατρὶ, καὶ οὐ καταλείπει ἡμᾶς. πολλοὶ δὲ ἐλεύσονται ἐπενδύμασιν ψευδέσιν, λέγοντες ὅτι λατρεύομεν ἐν τῇ διακονίᾳ τῇ ἀγίᾳ, καὶ ἡ λατρεία αὐτῶν ἔστιν μετὰ τῶν εἰδώλων, καὶ καταλείψουσιν τὰς παραδεδομένας αὐτοῖς ἐντολάς. Iam sequuntur quae accurate textui nostro respondent initio sectionis 37 scripto: σὺ δὲ ὡς Βαρθολομαῖε γενοῦ καλὸς δοκιμαστής, καὶ δὸς τὰς παραγγελίας ταύτας etc. In iis vero quae ad finem actorum leguntur magna rursus utriusque textus differentia est.

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### III. AD ACTA THOMAE.

In libro bibliothecae Regiae Monacensis (apud Ign. Hardt. cod. Gr. 252.) praeter alias reliquias litteris uncialibus scriptas inveni quae extremo capite actuum Thomae

olim legebantur. Quae quum a textu ad finem libri ἡ τελείωσις θωμᾶ τοῦ ἀποστόλου a nobis edito satis differant, passim vero ad Latinas Abdiae historias tantopere accedant ut ex simillimo fonte Graeco Pseudo-Abdias Latina sua hausisse censendus sit, adponam hoc loco quae e litura codicis Monacensis eruere mihi contigit. Hoc autem ita faciam ut manifesta vitia statim corrigam, postquam ipsa codicis scriptura in Anecdotis meis sacr. et profan. 1861. pag. 238 sq. fideliter exhibita est.

σιν αὐτοῖς ἐποιεῖτο. Συνέβη δὲ οὐ μετὰ πολὺν χρόνον ἐνα τῶν παιδῶν μισθαίσι πληγῆναι ὑπὸ δαιμονοῦ. καὶ οὐδεὶς ἡδυνήθη θεραπεύσαι αὐτόν· πάνυ γάρ ἡν χαλεπὸς ὁ δαιμων: ἐνεθυμήθη δὲ μισθός<sup>1</sup> ὁ βασιλεὺς ἀνοίξαι τὸν τάφον: καὶ ἄρας τῶν δοτέων . . . .<sup>2</sup> τοῦ ἀποστόλου θωμᾶ - -<sup>3</sup> τράχηλον τοῦ υἱοῦ μου καὶ θεραπεύθησεται<sup>4</sup>. ἀπῆγει<sup>5</sup> οὖν ποιῆσαι ὃ ἐνεθυμήθη ὁ μισθός ὁ βασιλεὺς. ὁ δὲ ἀπόστολος θωμᾶς ἐπιφανεῖς αὐτῷ εἰπεν· εἰς ζῶντας οὐκ ἐπίστευσας, καὶ εἰς νεκροὺς πιστεύεις; πλὴν μὴ φοβεῦ, ἐπει σπλαγχνίζεται εἰς σὲ καὶ ἐλεήσει σε ὁ κύριος Ἰησοῦς· χριστὸς διὰ τὴν αὐτοῦ χρηστότητα<sup>6</sup>. ἀπελθὼν δὲ καὶ ἀνοίξας οὐχ εὑρεν ὄστέα ἔκει· εἰς γάρ τῶν ἀδελφῶν κλέψυς τὸ λείψανον τοῦ μακαρίου ἀπήνεγκεν εἰς τὴν μεσοποταμίαν<sup>7</sup>. ἀπὸ δὲ τοῦ τόπου τοῦ μνημείου, ἔνθα τὰ ὄστα ἔκειτο, χοῦν λαβὼν περιεθη-

<sup>1</sup> Codex h. l. μισθῶς, antea μισθαίου.

<sup>2</sup> Octo litterae interiectae videntur. Possit conilicere τοῦ σώματος, sed fere αὐτοῦ mihi videbar assequi sequentibus tribus litteris ut eti.

<sup>3</sup> Perit versus; et iam is qui praecedit, πατολού θωμα, tegumento libri obiectus est. Simile quid ut Ἰώνων ἐπὶ τὸν scriptum erat.

<sup>4</sup> Confer ad haec Ps. Abd. XXV: „Quibus addidit dominus hanc gratiam, ut cum Mesdei filius correptus esset a daemonio, nec quisquam qui eum sanaret posset inreniri, successit huiusmodi Mesdeo sententia ut diceret: Vado et aperio sepulchrum, et tollens ossa de corpore apostoli suspendam filio meo, et curabitur.“

<sup>5</sup> Codex ἀτέλει.

<sup>6</sup> Confer huc l. l. Ascendebat igitur secundum cogitationes Mesdeus ad montem, et revelarit ei se Thomas dicens: In viventes non credidisti, et in mortuos credis? Sed ne timeas; miserebisur et tu dominus Iesus, et exhibebit tibi viscera misericordiae suae propter bonitatem suam.

<sup>7</sup> Pergit Latinus textus sic: Verum ubi ascendit Mesdeus, reserato sepulchro ossa invenire non potuit; quia iampridem reliquias sanctas quidam de fratribus rapuerant et in urbe Edessa sepelierant.

κεν τῷ υἱῷ αὐτοῦ καὶ εἶπεν· πιστεύω [εἰς] σὲ χριστέ νῦν, ὅτι<sup>8</sup> καὶ[τελιπέν με ἔκει]νος ὁ ταράσσων τοὺς ἀνθρώπους καὶ ἀντικείμενος αὐτοῖς, ἵνα μὴ ἰδωσίν σε<sup>9</sup>. καὶ χρεμάσαντος αὐτοῦ τῷ παιδὶ, ὑγιῆς ὁ παῖς ἐγένετο<sup>10</sup>: συνηθροίζετο (cod. συνειθρύζετο) δὲ καὶ μισδέος ὁ βασιλεὺς μετὰ τῶν ἀδελφῶν καὶ ὑπέκλινεν τὴν κεφαλὴν αὐτοῦ ὑπὸ τὰς χεῖρας σιφόρου: Ἐλεγεν δὲ τοῖς ἀδελφοῖς ὁ σιφόρος εὔχεσθε ὑπέρ τοῦ μισδαλοῦ (sic h. l.) τοῦ βασιλέως, ἵνα παρὰ Ἰησοῦ χριστοῦ εὐσπλαγχνίαν δέξηται, καὶ ἀμνησικακήσει (cod. ἀμνησικακεῖστι) αὐτῷ. πάντες δὲ ἐν συμφωνίᾳ χαιρόντες ὑπέρ αὐτοῦ προσευχὴν ἐποιοῦντο. ὁ δὲ φιλάνθρωπος δεσπότης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν χυρευ[όντων παρείχεν τῷ]<sup>11</sup> μισδέω τὴν εἰς αὐτὸν ἐλπίδα. ὑπῆγετο οὖν μετὰ τοῦ πλήθους τῶν πιστευόντων, δοξάζων πατέρα καὶ υἱὸν καὶ ἄγιον πνεῦμα· ὡς χράτος καὶ μεγαλοπρέπεια νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν.<sup>12</sup>

Eundem de ultimis Thomae rebus tractatum codex Bodleianus (Clarke 43) continet, ita tamen ut quae gnosticae originis vestigia in nostro textu Parisiensi supersunt consulto exstincta videantur. Legitur enim ibi sic:

Μαρτύριον τοῦ ἀγίου καὶ πανευφῆμου ἀποστόλου θωμᾶ.

Ἐξελθόντος δὲ τοῦ ἀποστόλου κατὰ τὴν πρόσταξιν τοῦ χυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ ὅφθη αὐτῷ ὁ

<sup>8</sup> ὅτι scribendum videbatur, quamquam ex codice στε exscriptissimus.

<sup>9</sup> Pseudo-Abdias pergit: *Ea tamen quaecunque rex in sepulchro reperit humi vel stercoris, supra quae iaceverant reliquiae apostoli, auferens Mesdeus et alligans filio suo ait: Credo tibi Christe nunc, quia recessit a me ille qui hominum curbat affectus, ne ad te visendum summa proparatione contendam* (corrigendum videtur contendat).

<sup>10</sup> Cf. ad haec cum reliquis ea quae apud Pseudo-Abdiam sequuntur: *Istaque ubi suspendit illa puerο, statim sanatus est ex illa hora. Et factum est gaudium magnum inter fratres super conversionem regis ad regem coelestem Christum Iesum: cui honor et gloria in perpetua suæcula, Amen.*

<sup>11</sup> Ita fere quae perire supplenda sunt.

<sup>12</sup> (cf. apud nos sect. 17. p. 204) Ceterum in reliquis eiusdem codicis palimpsestis etiam alium actorum Thomae partem invenimus cum ipso actorum initio coniunctam hunc in modum: πρᾶξις τῷ ἀγίου θωμᾶ τοῦ ἀποστόλου· ὅτε τὸ ἐν οὐρανοῖς παλάτιον φύκοδόμησεν (cod. ὄχωδόμησεν). Κατ' ἔκεινον τὸν καιρὸν ἦσαν πάντες οἱ ἀπόστολοι ἐν ἱεροσολύμοις, καὶ διεῖλαν (cod. διῆλαν) τὰ κλήματα (cod. κλῆμα) τῆς οἰκουμένης, καὶ θραλούντες.

κύριος εἰρηκὼς αὐτῷ· εἰρήνη σοί, μαθητά μου καὶ ἀπόστολε. πεσὼν δὲ ὁ ἀπόστολος κατὰ πρόσωπον ἐπὶ τὴν γῆν ἐδέετο τοῦ κυρίου ὅπως ἀποκαλύψῃ αὐτῷ τὰ περὶ τῆς τιμίας αὐτοῦ ἔξεδου. εἰρήκει δὲ αὐτῷ ὁ κύριος ὅτι μισθωτός ποιεῖται κατὰ σου σκέψιν τοῦ τάχιον σε ἀπολέσαι· ἀλλ' ἵδου ἔρχεται πρός με. καὶ κατασφραγίσας αὐτὸν ἀνῆλθεν εἰς τοὺς οὐρανούς. ὁ δὲ ἀπόστολος ἐδίδασκεν τῷ λαῷ, καὶ προσετίθετο ἡ ποίμνη τοῦ χριστοῦ. τινὲς δὲ μισόχριστοι ἄνδρες διέβαλον αὐτὸν πρὸς τὸν βασιλέα μισθέον, λέγοντες ὅτι ἀπόλεσον τὸν μάγον τοῦτον τὸν καταλυμμάτιμον καὶ ἀπατῶντα τὸν λαὸν ἐπὶ νέῳ θεῷ ἐνὶ ὅν κηρύσσει, ἔτι δὲ καὶ τῇ σῇ δεσποίνῃ καὶ τῷ σῷ υἱῷ\*. ταῦτα ἀκούσας μισθέος ἀνεξετάστως ἐκέλευσεν συλλαβέσθαι αὐτὸν καὶ ἐν τῇ φυλακῇ ἔχεισαν. οἱ δὲ τάχιον ποιήσαντες τὸ προσταχθὲν αὐτοῖς ἔβαλον αὐτὸν ἐν φυλακῇ σφραγίσαντες. ἀκούσασαι δὲ αἱ πιστεύσασαι γυναῖκες τῷ θεῷ ὅτι Ἰούδας<sup>1</sup> συνεκλείσθη, δώσασαι [πρὸς] τοὺς τηροῦντας (εὐδ. τηρῶντας) φύλακας χρήματα πολλὰ εἰσίεσαν (sic) πρὸς αὐτὸν ἐν τῇ εἰρχτῇ. ὁ δὲ ἀπόστολος λέγει [πρὸς] αὐτάς· θυγατέρες μου, δοῦλαι Ἰησοῦ χριστοῦ, ἀκούσατέ μου. ἐν τῇ τελευταίᾳ μου ήμέρᾳ ὑμῖν ἀποστέλλω τὸν λόγον μου τοῦ μὴ λαλῆσαι ἔτι ἐν σώματι· ἵδου γάρ αἴρομαι ἄνω πρὸς τὸν κύριόν μου Ἰησοῦν χριστὸν τὸν ἐλεήσαντά με, τὸν ταπεινώσαντα ἐματὸν ἀχρι τῆς ἐμῆς μικρότητος. χαίρω δὲ ὅτι ὁ καιρὸς ἐγγὺς τῆς ἀπαλλαγῆς μου ἐνταῦθα, ὅπως ἀπελθὼν ἀπολάβω μου τὸν μισθὸν ἐν τελει· δύκαιος γάρ ἐστιν ὁ ἐμὸς δεσπότης. Ἡληρώσας δὲ πρὸς αὐτὰς τὸν λόγον εἶπεν· ὁ σωτήρ μου ὁ ὑπομείνας πολλὰ δι' ἡμᾶς, γενέσθωσαν τὰ ἐλέη σου ἐφ' ἡμᾶς. καὶ ἀπέλυσεν αὐτὰς εἰπών· ἡ κάρις τοῦ ἀγίου πνεύματος ἐσται μεθ' ὑμῶν. ἐκεῖναι δὲ ἐλποῦντο καὶ ἔχεισιν, εἰδυῖαι ὅτι ἐμελλεν ἀπολέσαι αὐτὸν μισθωτός ὁ βασιλεὺς. ὁ δὲ Ἰούδας<sup>2</sup> ἤκουσεν τοὺς φύλακας πρὸς ἐματούς μαχομένους καὶ λέγοντας· ἔτι ἀπελθωμεν καὶ ἀναγγείλωμεν τῷ βασιλεῖ ὅτι ἡ γυνή σου καὶ ὁ υἱός σου ἀπέργονται πρὸς τὴν φυλακὴν ἐπὶ τὸν μάγον τοῦτον, καὶ δι' αὐτοὺς

\* Deest verbum.

<sup>1</sup> Ut hoc loco etiam infra semel *Iudas* pro *Thoma* per errorem scriptum est.

<sup>2</sup> Corrigendum θωμᾶς. Ab hoc inde loco cf. textum Par. pag. 286. sect. 8.

ἀπολέσει αὐτὸν ἐν τάχει. ἅμα δὲ καὶ ἔωθεν ἀναστάντες ἀπῆλθον πρὸς μισθέον τὸν βασιλέα καὶ εἶπον· ἀπόλυσον δέσποτα τὸν φαρμακὸν ἐκεῖνον, ήτὶ ἀλλαχοῦ φρουρηθῆναι κελευσον. οὐς γάρ η σὴ εὐτυχότης δεσμώτας συνέσχεν<sup>3</sup>, κλείσαντες δὲ ἐν ὕρᾳ τὰς θύρας ἀσφαλισάμενοι, διεγειρόμενοι ἀνεῳγμένας αὐτὰς εὐρίσκομεν· ἀλλὰ καὶ ηγυνὴ σου καὶ ὁ μήτηρ σου μετὰ τῶν λοιπῶν ἐκείνων οὐκ ἀφίστανται τοῦ ἀνδρός. Ταῦτα δὲ ἀκούσας ὁ βασιλεὺς ἥλθεν ἐπισκεψάμενος (sic codex) τὰς σφραγῖδας, ἃς περιβεβλήκει ταῖς θύραις, καὶ εὗρεν αὐτὰς ὥσπερ ησαν. λέγει οὖν τοῖς δεσμοφύλαξιν· τί οὖν ψεύδεσθε; καὶ γάρ αἱ σφραγῖδες αὗται σῷαι διατελοῦσιν, καὶ πῶς λέγετε τὴν τερτίαν καὶ μυγδονίαν ἅμα τῷ μήτηρι μου εἰσέρχεσθαι ἐν τῷ δεσμωτηρίῳ; καὶ οἱ φύλακες εἶπον· ήμεῖς τὰ ἀληθῆ εἴπαμέν σοι, βασιλεῦ. μετὰ δὲ ταῦτα εἰσῆλθεν ὁ βασιλεὺς εἰς τὸ δεσμωτηρίον καὶ μετεπέμψατο τὸν ἀπόστολον. Ἐλθόντος δὲ αὐτοῦ, ἀποκώσαντες αὐτὸν ἔστησαν πρὸ τοῦ βήματος. ὁ δὲ βασιλεὺς<sup>4</sup> εἶπεν· δοῦλος ὑπάρχεις η ἀλεύθερος; καὶ ὁ θωματίζεις· ἐνός εἰμι δοῦλος· σὺ τὴν κατ' ἐμοῦ ἔξουσίαν οὐκ ἔχεις οὐδὲ ὅλως. καὶ φησὶν ἃ μισθαίος· δραπετεύσας εἰς ταύτην ἀφίκου τὴν χώραν; καὶ ὁ θωματίζεις· ηλθον ἐνταῦθα ἵνα πολλοὺς σώσω, κακὸν διὰ τῶν χειρῶν σου ἀποστῶ ἀπὸ τοῦ σώματός μου. λέγει πρὸς αὐτὸν ὁ μισθαίος· τίς σου ἔστιν ὁ δεσπότης; καὶ τί αὐτοῦ τὸ ὄνομα; καὶ ἐκ ποίας χώρας ὑπάρχεις; καὶ ὁ θωματίζεις· οὐ δύνασαι ἀκοῦσαι τὸ ἀληθινὸν ὄνομα αὐτοῦ ἐν τῷ καιρῷ τούτῳ. λέγω δέ σοι τὸ πρόσκαιρον αὐτοῦ (ροτίου αὐτῷ?) ἐπιτεθὲν<sup>5</sup> ὄνομα· Ἰησοῦς ἔστιν ὁ χριστός. καὶ ὁ μισθαίος φησὶν· ἐγὼ οὐκ ἡπείχθην<sup>6</sup> σε ἀπολέσαι, ἀλλ' ηγεσχόμην· σὺ δὲ ἐπιδοσιν<sup>7</sup> ἐποιήσω τῶν σῶν ἔργων, ὥστε τὰ φάρμακά σου ἀκουσθῆναι ἐν πάσῃ χώρᾳ. ἀλλὰ καὶ νῦν πράξω τὸ κατὰ σου τελος, ἵνα σου τὰ φάρμακα συναπόληται καὶ καθαριεύσῃ<sup>8</sup> ἡμῶν

<sup>3</sup> Haec ita in codice scripta sunt; at vix integra sunt.

<sup>4</sup> Huc confer sect. 4. apud nos.

<sup>5</sup> Male typis exscriptum pag. 237. ἐπιτηθέν.

<sup>6</sup> ηγείχθη: codex ηπείχθη. Eandem scripturam etiam Parisiensis codex praebet, quae et ipsa ηγείχθη που ἀπῆχθη corrigenda erat.

<sup>7</sup> ita codex; Parisiensis ἀπόδοσιν.

<sup>8</sup> ita scriptum est; rectius vel certe usitatus Parisiensis καθαρεύσῃ.

τὸ ἔθνος. καὶ ὁ θωμᾶς ἐφη· ταῦτα ἀλέγεις (cod. λέγει) φάρμακα εὐσταῖ μοι καὶ τῶν ἐντεῦθεν μηδέποτε ἀφιστάμενα εσται. Λεγομένων<sup>9</sup> δὲ τούτων ὁ μισθαῖος ἐβουλεύετο ποικιλόποικιλος τὸν ἀπόστολον· ἐφοβεῖτο γάρ τὸν περιεστῶτα λαὸν τῶν πιστευσάντων. καὶ ἀναστὰς παρέλαβεν τὸν θωμᾶν ἔξω τῆς πόλεως· συνηκολούθουν δὲ αὐτῷ ὀλίγοι στρατιῶται μεθ' ὅπλων. οἱ δὲ ὄχλοι ὑπενόουν τὸν βασιλέα βουλεύεσθαι περὶ αὐτοῦ, καὶ ἐστῶτες προσεῖχον αὐτῷ. ὡς δὲ προηῆθον τρία στάδια, παρεδωκεν αὐτὸν στρατιώταις τέσσαρσιν καὶ ἐν τῷ πολεμαρχῶν, προστάξας αὐτοῖς εἰς ὅρος αὐτὸν λογχιάσαι· αὐτὸς δὲ εἰς τὴν πόλιν ὑπέστρεψεν. Οἱ δὲ<sup>10</sup> παρόντες ἐτρέχον ἐπὶ τὸν θωμᾶν ἀρπάσαι αὐτὸν προθυμούμενοι· αὐτὸς δὲ ἐπήγετο (Par. ἀπήγετο) συμπαρομαρτουόντων αὐτῷ τῶν στρατιωτῶν, ἀνὰ δύο ἐπ' ἀμφότερα μέρη . . .<sup>11</sup> καὶ ἥμα βαδίζων ὁ θωμᾶς ἐλεγεν· ὡς τὰ κρύφιά σου μυστήρια, Ἰησοῦ, ὅτι μέχρι τῆς τοῦ βίου τελευτῆς ἐν ἡμῖν πληροῦνται· ὡς τοῦ πλούτου τῆς χάριτός σου . . .<sup>12</sup> ἴδού γάρ πῶς τέσσαρες διειλήφασίν με· ἐπειδήπερ ἐκ τῶν τεσσάρων στοιχείων (his fragmentum exiit).

## IV.

## ACTA PETRI ET ANDREAE

E X

COD. BAROCC. 180.

Πράξεις<sup>1</sup> τῶν ἀγίων ἀποστόλων Πέτρου καὶ Ἀνδρέου.

Ἐγένετο ὡς ἐξῆλθεν ὁ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας ἔξω

<sup>1</sup> His verbis sectio 5. apud nos incipit.

<sup>10</sup> Haec sectioni 6. respondent.

<sup>11</sup> Sequuntur haec: μετακαιχειρισάμενον τὰς φλαμίας (sic) τοῦ πολεμάρχου· τὰς χεροὺς αὐτῶν κατέχοντες, κινοῦς αδίοδον corrupta esse apparet. Parisiensis scriptura est: μετακεχειρισμένοι διὰ φαρμακίας, τοῦ πολεμάρχου τῆς χειρὸς αὐτὸν κατέχοντος.

<sup>12</sup> Sequuntur rursus corrupta: συγχωρεῖς ἡμῖν τοῦ κατὰ σώματος πόθου. Parisiensis: ὅτι μέχρι τῆς τ. βι. τελ. ἐν ἡμ. πληροῦται ὁ πλοῦτος τῆς χαρ. σου ἔκεινος, διὸ οὐ συγχωρεῖ ἡμῖν ἔσεσθαι κατὰ τὸ σῶμα ἀπαθεῖς.

<sup>1</sup> Codex πράξεις, hoc accentu.

Apocalypsa. apocryph. ad. Tischendorf.

τῆς πόλεως τῶν ἀνθρωποφάγων, καὶ ιδοὺ νεφέλη φωτεινὴ ἥρπασσεν αὐτὸν, καὶ τοῦτον ἀπένεγκεν (sic) ἐν τῷ ὅρει οὐ τὸν Πέτρος καὶ Ματθείας καὶ Ἀλέξανδρος καθεξόμενοι. ὁ δὲ ιδὼν αὐτούς, ἡσπάσαντο αὐτὸν μετὰ πολλῆς χαρᾶς. τότε λέγει πούτῳ ὁ Πέτρος· τί σοι γέγονεν, ἀδελφὲ Ἀνδρέα; ἄραγε ἐσπειρας τὸν λόγον τῆς ἀληθείας ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων η̄ οὖ; λέγει αὐτῷ Ἀνδρέας· ναί, πάτερ Πέτρε, δί’ εὐχῶν σου· ἀλλὰ πολλὰ κακά μοι ἔδειξαν<sup>2</sup> οἱ ἀνδρες τῆς πόλεως ἐκείνης ήμέρας τρεῖς, ὥστε τὸ αἰμά μου μολύναι (cod. μολύναι) τὴν πλατείαν ὅλην. λέγει αὐτῷ ὁ Πέτρος· ἀνδρίζου ἐν κυρίῳ, ἀδελφὲ Ἀνδρέα, καὶ δεῦρο ἀνάπαυσαι (cod. -σε) ἐκ τοῦ κόπου σου. ὁ γάρ γεωργὸς ὁ καλὸς ἐὰν πονικῶς (cod. πονικός, sed saepissime ο ει ω confundit) γεωργήσει τὴν γῆν, καὶ καρπὸν φέρει, καὶ εὐθέως πᾶς ὁ κόπος αὐτοῦ εἰς χαρὰν γενήσεται· εἰ δὲ κοπιάσει καὶ οὐ καρποφορήσῃ (cod. -ρίσῃ) η̄ χώρα αὐτοῦ, διπλοῦν ἔχει τὸν κόπον.

Ταῦτα δὲ αὐτοῦ λέγοντος ἐφάνη αὐτοῖς ὁ κύριος Ἰησοῦς Χριστὸς ἐν μορφῇ πατέρου καὶ λέγει αὐτοῖς· χαῖρε, Πέτρε ἐπίσκοπε ὅλης τῆς ἐκκλησίας μου· χαῖρε, Ἀνδρέα. οἱ συνκληρονόμοι μου, ἀνδρίζεσθε καὶ ἀγωνίζεσθε ὑπὲρ τῆς ἀνθρωπότητος. ἀμὴν γάρ λέγω ὑμῖν, κόπους ὑπομένετε ἐν τῷ κόσμῳ τούτῳ ὑπὲρ τῆς ἀνθρωπότητος . . . .<sup>3</sup> ἐν μιᾳ ὥρᾳ ἀνέσεως ἐν τῇ βασιλείᾳ τοῦ πατρός μου. ἀναστάντες οὖν πορεύεσθε ἐν τῇ πόλει τῶν βαρβάρων καὶ κηρύξατε ἐν αὐτῇ, καὶ γὰρ ἔσομαι μεθ’ ὑμῶν ἐν τοῖς θαύμασιν<sup>4</sup> τοῖς γινομένοις ἐν αὐτῇ διὰ τῶν χειρῶν ὑμῶν. ἀσπασάμενος δὲ αὐτοὺς ὁ κύριος Ἰησοῦς ἀνῆλθεν εἰς τοὺς οὐρανούς ἐν δόξῃ.

Πέτρος δὲ καὶ Ἀνδρέας καὶ Ἀλέξανδρος καὶ Ρουφος καὶ Ματθείας ἐπορεύθησαν εἰς τὴν πόλιν τῶν βαρβάρων. ἐγγισάντων δὲ αὐτῶν τῇ πόλει, ἀποκριθεὶς (cod. add δὲ) ὁ Ἀνδρέας εἶπεν τῷ Πέτρῳ· πάτερ Πέτρε, ἄραγε ἔχομεν (cod. ἔχωμεν) πάλιν κό-

<sup>2</sup> ita exscripsi. Woogius ἐνδειξαν. Nescio uter nostrum falsus sit.

<sup>3</sup> Quae b. l. exciderunt, ita sere cum Woogio supplenda erunt: ἀλλὰ θαρσεῖτε, ἐγὼ ἀναπαύσω ὑμᾶς.

<sup>4</sup> ita codex, non θαυμασίας, quod Woogius dedit.

πους ὑπομενούσι εν τῇ πόλει ταύτῃ ὡς καὶ εν τῇ χώρᾳ τῶν ἀνθρωποφάγων; λέγει αὐτῷ Πέτρος· εὐκ οἰδα. ἀλλ' οὐδού ἔστιν (hoc acc. ipse cod.) γέρων ἐμπροσθεν ἡμῶν σπείρων εν τῷ ἀγρῷ αὐτοῦ. εάν φθάσωμεν ἔως αὐτοῦ, ἐρώμεν<sup>5</sup> αὐτῷ· δός ἡμῖν ἄρτον. καὶ εάν δύῃ ἡμῖν ἄρτον, γνῶμεν ὅτι οὐ κοπιῶμεν εν τῇ πόλει ταύτῃ· εἰ δὲ ἡμῖν εἴπῃ ὅτι ἄρτον οὐκέτι ἔχομεν (cod. ἔχωμεν), πάλιν γνῶμεν ὅτι πάλιν κόπος ἡμᾶς<sup>6</sup> μένει. ὡς δὲ ἡγγισαν τῷ γέροντι, λέγει αὐτῷ Πέτρος· χαῖρε, γεωργέ. ὁ δὲ γεωργὸς λέγει αὐτοῖς· χαίρετε καὶ ὑμεῖς, ἐμποροί. λέγει αὐτῷ ὁ Πέτρος· ἔστιν σοι ἄρτος, ἵνα παρέχεις (sic cod.) τοῖς παιδίοις τεύτοις (cod. τῶν παιδίων τούτων, sed paullo post ὑμῖν), ἐπειδὴ ὑστερήθημεν; λέγει αὐτοῖς ὁ γέρων· ὑπομείνατε ἐλάγον καὶ προσέχετε τῶν βιῶν καὶ τοῦ ἀρότρου καὶ τοῦ ἀγροῦ, ἵνα πορευθῶ εν τῇ πόλει καὶ παρέχω ὑμῖν ὅρτους. λέγει αὐτῷ Πέτρος· εάν ξενοδοχήσῃς ἡμᾶς, ἡμεῖς ἐπιτηροῦμεν τὸ ζεύγος καὶ τὸν ἀγρόν. λέγει ὁ γέρων· ναί. λέγει αὐτῷ ὁ Πέτρος· είτα οἱ βόες ὑμῶν εἰσίν; λέγει ὁ γέρων· οὐχί· μεμίσθιμαι αὐτούς. λέγει αὐτῷ ὁ Πέτρος· πορεύου εν τῇ πόλει. καὶ ἐπορεύθη ὁ γέρων εν τῇ πόλει. καὶ ἀναστὰς ὁ Πέτρος διεξόσατο τὸν ἐχιτοῦ ἐπενδύτην καὶ τὸ λέντιον, καὶ λέγει πρὸς τὸν Ἀνδρέαν ὅτι εὐκ. ἔστιν ἡμῖν πρέπον ἀναπαύεσθαι καὶ ἀργεῖν, μάλιστα δὲ ὑπέρ ἡμῶν κοπιεῦντος<sup>7</sup> τοῦ γέροντος, ἀφείς (sic) τὸ ἔργον αὐτοῦ. τότε ὁ Πέτρος ἀψάμενος τοῦ ἀρότρου ἐσπειρεν (cod. επηρεεν) τὸν σῖτον. Ἀνδρέας δὲ ἦν ὁ πισθεν τῶν βιῶν, καὶ λέγει τῷ Πέτρῳ· πάτερ Πέτρε, τί κόπους παρέχεις ἡμῖν ...<sup>8</sup> τότε λαβὼν ὁ Ἀνδρέας τὸ ἄροτρον ἐκ τοῦ<sup>9</sup> Πέτρου ἐσπειρεν (cod. ἐσπερεν) τὸν σῖτον λέγων· ὁ σπόρος ὁ εἰς τὴν γῆν ἐρριμένος (sed codex ἐημένος) εν τῷ ἀγρῷ τῶν δικαίων ἔρχου (sic cod.) καὶ ἐλθε (cod. ἐλθω) εἰς τὸ φῶ<sup>10</sup>. ἐξελθατε τοίνυν οἱ

<sup>5</sup> ἐρώμεν: ita codex. Videtur ex barbarismo coniunctivus futuri statuendus.

<sup>6</sup> ἡμᾶς: sic codex, non ut Woogius ἡμῖν.

<sup>7</sup> ita codex, sed supra κοπιῶμεν.

<sup>8</sup> Sequitur: καὶ σὺ κοπιάς ἡμῶν ὅντων. Woogius correxit καὶ σοί, κόπων ἡμῖν ὅντων.

<sup>9</sup> ἐκ τοῦ: sic, male Woogius εἰς. Nec magis codex τὸ σῖτον habet, ut Woogius voluit. Idem ὁ εἰς non adsequuntur est, sed codex planissime ὁ ἡς.

<sup>10</sup> An ita textus tolerabiliter restitutus sit dubito.

νεανίσκοι τῆς πόλεως, οὓς εύρον ἐν τῷ βυθῷ τῆς ἀπωλείας ἔως σήμερον· οὗτοὺς γάρ οἱ ἀπόστολοι τοῦ Χριστοῦ εἰσέρχονται ἐν τῇ πόλει συγχωροῦντες (εὐθ. -ρόντες) ἀμαρτίας τῶν πιστευόντων εἰς αὐτούς, καὶ θεραπεύοντες πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. εὐχαριστεῖς ὑπέρ ἐμοῦ ὅπως ἐλεήσει με, καὶ βοηθῶ ἐκ τῆς ἀνάγκης ταύτης.

Πολλοὶ<sup>11</sup> δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν τῷ Χριστῷ διὰ τὸν λόγον<sup>12</sup> τῆς γυναικός, καὶ πεσόντες παρὰ τοὺς πόδας τῶν ἀποστόλων προσεκύνουντον αὐτούς. αὐτοὶ δὲ ἐτίθουν τὰς χεῖρας ἐπ' αὐτούς. τοὺς δὲ ἀσθενοῦντας ἐν τῇ πόλει λάσαντο, τυφλοῖς τὸ βλέπειν ἐχαρίσαντο, κωφοῖς τὸ ἀκούειν, δαιμονιας ἀπῆλαυνον· πᾶς ὁ ὄχλος ἐδόξαζον τὸν πατέρα καὶ μὲν καὶ τὸ ἄγιον πνεῦμα.

Ἡν δέ τις πλούσιος ἐν τῇ πόλει ὄντας Ὀνησιφόρος<sup>13</sup>. οὗτος οὖν θεωρήσας τὰ σημεῖα τὰ γινόμενα διὰ τῶν ἀποστόλων λέγει αὐτοῖς· ἐὰν πιστεύσω εἰς τὸν θεὸν ὑμῶν, δύναμαι ποιῆσαι κάγὼ σημεῖον ὡς καὶ ὑμεῖς; λέγει αὐτῷ Ἀνδρέας· ἐὰν ἀποτάξει (sic) πάντων τῶν ὑπαρχόντων σου καὶ τῆς γυναικός σου καὶ τῶν τέκνων σου, ὡς καὶ ἡμεῖς ἀπεταξάμεθα. τότε καὶ σὺ ποιήσεις σημεῖα. ταῦτα ἀκούσας ὁ Ὀνησιφόρος, θυμοῦ πληθσθεὶς λαβὼν τὸ ἑαυτοῦ λέντιον ἔβαλεν εἰς τὸν τράχηλον τοῦ Ἀνδρέου, καὶ τύπτων αὐτὸν ἔλεγεν αὐτῷ· μάγος εἶ· τὴν γυναικά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθά μου πῶς σὺ ἀναγκάζεις με καταλιπεῖν; τότε ὁ Πέτρος στραφεῖς καὶ οἴδων αὐτὸν τύπτοντα τὸν Ἀνδρέαν, λέγει αὐτῷ· ἀνθρώπε, παῦσον λοιπὸν τύπτων τὸν Ἀνδρέαν. λέγει αὐτῷ Ὀνησιφόρος· θεωρεῖ σε ὅτι φρονιμώτερος αὐτοῦ εἶ· εἰπέ μοι οὖν καὶ σὺ ἵνα καταλείψω τὴν γυναικά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθά μου· τί σὺ λέγεις; λέγει αὐτῷ Πέτρος· ἐν σοι ἔτημα λέγω· εὐκοπώτερόν ἐστιν κάμηλον<sup>14</sup> διὰ τρυμαλιᾶς ῥαφίδος οἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ οἰσελθεῖν. ταῦτα ἀκούσας ὁ Ὀνησιφόρος καὶ ἐπὶ πλεῖον πλησθεῖς

<sup>11</sup> Quae hoc loco sequuntur, cum iis quae praecedunt non cohaerent. Videntur igitur plura excidisse. Sed nec quae praecedunt prioribus apta sunt.

<sup>12</sup> Huc usque Woogius textum exscripsit.

<sup>13</sup> Codex plerumque ὄνισιφόρος.

<sup>14</sup> Codex κάμιλον. Item postea constanter.

όργης καὶ θυμοῦ, λαβὼν τὸ λέντιον ἐκ τοῦ τραχῆλου τοῦ Ἀνδρέου ἔβαλεν εἰς τὸν τράχηλον τοῦ Πέτρου, καὶ οὕτως ἐσυρεν λέγων· ὄντως μέγας μάγος, πλειών τούτου· οὐ γάρ εἰσέρχεται κάμηλος διὰ τρυπήματος ῥαφίδος. εἰ δὲ καὶ δεῖξεις μοι τοῦτο τὸ θαῦμα, πιστεύω εἰς τὸν θεόν σου· οὐ μόνον δὲ ἐγώ, ἀλλὰ καὶ πᾶσα ἡ πόλις· εἰ δὲ μήγε, μεγάλως τιμωρηθήσῃ ἐν μέσῳ τῆς πόλεως. ταῦτα δὲ ἀκούσας ὁ Πέτρος ἐλυπήθη λίαν, καὶ σταθεὶς καὶ ἔκτείνας τὰς χεῖρας εἰς τὸν οὐρανόν, προσηγένετο λέγων· δέσποτα κύριε ὁ θεός ήμῶν, ἐπάκουος μου τῇ ὥρᾳ ταύτῃ· ἀγρεύσουσιν (cod. -εύσω) γάρ ήμᾶς ἐκ τῶν σῶν λόγων. οὐ γάρ προφήτης εἰπεν ταύτην τὴν διασάφησιν αὐτοῦ ἀπαγγελλων, οὐδὲ πάλιν πατριάρχης, ἵνα μάθωμεν ταύτην τὴν ἔρμηνείαν, καὶ νῦν ξητοῦσιν παρ' ήμῶν τὴν τοιαύτην διασάφησιν μετὰ παρρησίας. σὺ ούν δέσποτα μὴ παρίδῃς ήμᾶς· σὺ γάρ εἰ ὁ ὑμνούμενος ὑπὸ τῶν Χερουβίμ.

Ταῦτα δὲ αὐτοῦ εἰπόντος ἐφάνη ὁ σωτήρ ἐν μορφῇ παιδίου διαδεκαετοῦς, φορῶν ὄθνιον, καὶ λέγει αὐτοῖς· θαρσεῖτε καὶ μὴ πτοεῖσθε, οἱ ἔκλεκτοί μου μαθηταί· ἐγὼ γάρ εἰμι μεθ' ὑμῶν πάντοτε· ἐνεχθήτω ἡ ῥαφής καὶ ὁ κάμηλος. καὶ ταῦτα εἰπὼν ἀνῆλθεν εἰς τοὺς οὐρανούς. πανταπώλης<sup>15</sup> δέ τις ἦν ἐν τῇ πόλει, πιστεύσας τῷ κυρίῳ διὰ Φιλίππου τοῦ ἀποστόλου· καὶ ἀκούσας ταῦτα, δραμὼν ἐξήτησεν ῥαφίδαν (cod. ῥαφήδην, vide μυστ) ἔχουσαν μεγάλην τρυμαλιάν, χάριν παρέχων τοῖς ἀποστόλοις. τότε μαθὼν ὁ Πέτρος λέγει· τέκνον, μὴ ξήτε μεγάλην ῥαφήν<sup>16</sup>. ούκα δύσυνατεῖ γάρ τῷ θεῷ πᾶν ῥῆμα· ἀλλὰ μᾶλλον φέρε ήμῶν λεπτὴν ῥαφήν. τῆς δὲ ῥαφῆς ἐνεχθείστης καὶ παντὸς τοῦ πλήθους τῆς πόλεως ἴσταμένων πρὸς θεωρίαν, ἀναβλέψας ὁ Πέτρος ἵδεν κάμηλον ἔρχομένην. εἰπεν δὲ ἐνεχθῆναι αὐτήν. τότε ἐπηξεν τὴν ῥαφίδαν (sic l. l. ipse codex) εἰς τὴν γῆν, καὶ κράξας φωνῇ μεγάλῃ εἰπεν· ἐν ὄνόματι τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἐπὶ Ποντίου Πιλάτου κελεύω σοι, κάμηλε, ἵνα εἰσελθης διὰ τρυμαλιᾶς τῆς ῥαφῆδος. τότε ἡ τρύπη τῆς ῥαφῆδος ἦνοίθη ὡς πύλη, καὶ διῆλθεν δι' αὐτῆς ὁ κάμηλος, καὶ πᾶς

<sup>15</sup> Codex habet παντάπολις.

<sup>16</sup> ῥαφή codem sensu quo ῥαφής οντητεων.

ծχλος ἐθεώρει. πάλιν λέγει ὁ Πέτρος τῷ καμῆλῳ· εἰσελθε πάλιν διὰ τῆς ῥαφίδος· καὶ εἰσῆλθεν πάλιν δεύτερον ὁ κάμηλος. ταῦτα ἰδὼν ὁ Ὁνησιφόρος λέγει τῷ Πέτρῳ· ἀληθῶς μέγας μάγος εἰ· ἔγω γάρ οὐ πιστεύω, εἰ μὴ ἔγω πέμψω καὶ φέρω ῥαφίδαν (cod. -δην) καὶ κάμηλον. καὶ προσκαλεσάμενος ἔνα ἐκ τῶν παιδῶν αὐτοῦ λέγει αὐτῷ λαθραίως· πορεύθητι καὶ φέρε μοι ὡςε κάμηλον καὶ ῥαφίδαν (cod. -δην)· εύρε δὲ καὶ γυναικα μεμιαμένην, καὶ αὐτὴν ἐπιβιβάσας ἐνεγκει ὡςδε. οἱ γάρ ἄνδρες οὐτοι μάγοι εἰσὶν. μαθὼν δὲ ὁ Πέτρος τὸ μυστήριον διὰ τοῦ πνεύματος λέγει τῷ Ὁνησιφόρῳ· πέμψων, φέρε τὴν κάμηλον καὶ τὴν γυναικαν (sic) καὶ τὴν ῥαφήν. ὡς δὲ γυνὴ τὴν καθεξομένη ἐν τῷ καμῆλῳ. τότε λέγει ὁ Πέτρος· ἐν τῷ ὄνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἐσταυρωμένου κελεύω σοι, κάμηλε, ἵνα εἰσελθῃς διὰ τῆς ῥαφίδος ταύτης. εὐθέως δὲ τὴνοίχθη τῆς βελόνης ἡ τρύπη καὶ ἐγένετο ὡς ἡ (sic) πύλη, καὶ εἰσῆλθεν δὲ αὐτῆς ὁ κάμηλος. λέγει πάλιν ὁ Πέτρος τῷ καμῆλῳ· εἰσελθε πάλιν δὲ αὐτῆς, ὅπως ἴδωσιν πάντες τὴν δόξαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπως πιστεύσωσιν τινες εἰς αὐτόν. τότε εἰσῆλθεν πάλιν ὁ κάμηλος διὰ τῆς βελόνης. ἰδὼν δὲ Ὁνησιφόρος ἐβόήσεν λέγων· ἀληθῶς [μέγας]<sup>17</sup> ὁ θεὸς Πέτρου καὶ Ἀνδρέου, κάγὼ ἀπὸ τοῦ νῦν πιστεύω εἰς τὸ ὄνομα τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ. νῦν οὖν ἀκουσον τῶν ἡγιατῶν μου, ὡς Πέτρε. ἔχω τοινυν ἀρεύρας, ἀμπέλους καὶ ἀγρούς· ἔχω δὲ καὶ εἴκοσι ἐπταλίτρας χρυσίου καὶ πεντήκοντα λίτρας ἀργυρίου· ἔχω δὲ ἀνδράποδα πάριπολλα. παρέχω τοῖς πτωχοῖς τὰ ὑπάρχοντά μου, ὅπως καὶ ἔγω ποιήσω ὃν θαῦμα ὡς καὶ ὑμεῖς<sup>18</sup> .... ὁ δὲ Πέτρος τὴν λυπούμενος, μήποτε οὐκ ἐνεργοῦσιν αὐτῷ αἱ δυνάμεις, ἐπειδὴ οὐκ τὴν λαβὼν τὴν ἐν Χριστῷ σφραγίδα. ταῦτα δὲ αὐτοῦ ἐνθυμουμένου, ἴδοις φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα πρὸς αὐτόν·

<sup>17</sup> Hoc vel simile quid supplendum videtur, nisi tamen alηθής pro ἀληθῶς.

<sup>18</sup> Sequitur in codice: έὰν Ήλης, καὶ σὺ ποιήσης (sed iota subscriptum codex nusquam habet) ἐν τῷ ὄνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, quae nou sana esse appetit. Possit coniici ita fore scriptum fuisse: λέγει αὐτῷ Ἀνδρέας· ταῦτα έὰν Ήλης, καὶ σὺ ποιήσεις ἐν etc. Sed eodem iure etiam alia coniici possunt.

χελεύω σοι<sup>19</sup>, ποίησον αὐτῷ ὅσα θελει, ὅθεν πληροφορῶ αὐτὸν  
ώς βούλεται. λέγει αὐτῷ ὁ Πέτρος· τέκνον, δεῦρο, ποίησον ὡς  
καὶ ημεῖς. προσελθὼν δὲ ὁ Ἰησιφόρος θεταται ἐμπροσθεν τῆς  
καιμῆλου καὶ τῆς ῥαφῆδος, καὶ εἶπεν· ἐν ὁ[νόματι] . . .<sup>20</sup>

<sup>19</sup> χελεύω σοι: Ita reponimus pro κελευσον, quod in codice est.

<sup>20</sup> Hunc in modum exit codex. Quae enim folio insequenti (115) leguntur,  
ad vitam S. Barbarae pertinent.

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*Jenae*, typis Fr. Frommann.

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